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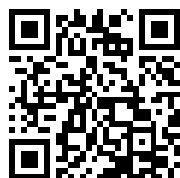
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# GRAMMAR

OF THE

# HEBREW LANGUAGE.

BY

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~~HERBERT  
GREEN (G.A.)~~

## P R E F A C E.

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THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

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the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nögelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus קָטָל *kātal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, have the merit of affording a convenient and tolerably complete classification of their forms and of the changes to which each is liable. Nordheimer abandoned them for a method of his own, in which he aimed at greater simplicity, but in reality rendered the subject more perplexed. The system of Ewald is complicated with the derivation and formation of nouns from which their subsequent modifications are quite distinct. The fact is, however, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

PRINCETON, *August 22d*, 1861.

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## PART FIRST.

### ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

### THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אִתְּיֹר) and points (נְקִיּוֹת). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶּפֶת Āleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֵל Gi'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זַיִן Zāyin	ז	7
8	ח	Hh	חֵת Hhēth	ח	8
9	ט	T	טֵת Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵין Āyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדֵי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵשׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of it

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ך with a point in its bosom has the sound of *b*, ך unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ם is pronounced as *g*, ם unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ף is *d*, ף unpointed is the aspirate *dh*, equivalent to *th* in *the*; ץ is *k*, ץ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ם, is commonly neglected in modern reading; מ is *p*, מ unpointed is *ph* or *f*; ף is *t*, ף unpointed *th* in *thin*. The letter ן with a dot over its right arm is pronounced like *sh*, and called *Shîn*; ן with a dot over its left arm is called *Sîn*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of ש Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of שִׁבְּלֵית *shibboleth* with שִׁבְּלֵית *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׁוֶה *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׁבַל *to be bereaved*, שָׁבִיל *to be wise*, שָׁבִיל *to be foolish*; שָׁכַר *to be drunken*, שָׁכֵר *to hire*, שָׁכַר *to shut up*; שָׁוֶה *to look*, שָׁוֶה *to rule*, שָׁוֶה *to turn back*; שָׁפָה *a lip*, שָׁפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ש is in a few instances written for ש, e. g. שָׁפָה Ps. 4:7 from שָׁפָה, שָׁכַר Eccles. 1:17 for שָׁכַר. The original identity of ש and ש is apparent from the etymological connection between שָׁוֶה *leaven* and שָׁוֶה *a vessel in which bread is leavened*; שָׁכַר *to shudder*, שָׁכַר *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

2. In their original power ש *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters,  $\aleph$  and  $\beth$ , no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation.  $\aleph$  is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand  $\beth$  had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by  $\gamma$ , sometimes by the rough and sometimes by the smooth breathing; thus צמֹרֶה Γόμορῶα, עֲלִי 'Ηλί, קֶלֶקֶל 'Αμαλήκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. שְׁמַנְגַּ Sh'mang, קֶמֶד קְנֻמֹּדֶה *gnūmōdh*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phenician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms; **צ פ נ מ כ** when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, **ך ם ן ך ך ך ך**, or closed up by joining its last with its initial stroke, thus **ם**.

a. The few instances in which final letters are found in the middle of words, as **לְבַרְבְּרוּ** Isa. 9: 6, or their ordinary forms at the end, as **יָמָם** Neh. 2: 13, **מִן** Job 38: 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as **וְכָהִן** Ps. 80: 16, or smaller, as **בְּהַרְרָאָם** Gen. 2: 4, or above the line, as **מִיֶּזֶר** Ps. 80: 14, or inverted, as **בְּחֶסֶד** Num. 10: 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as **וַיִּשְׁקָרוּ** Gen. 33: 4, **לִיִּצָא** Ps. 27: 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended **נ** in **מִיִּצָא** Judg. 18: 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In **וְהָיָה** Lev. 11: 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; **וַיִּבְרָא** Gen. 16: 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter; the large letters in Deut. 6: 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of *Ἀλφα*, etc., which points to the Aramaic form  $\aleph$ .

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*, Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*, Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes ג ב א succeed each other, as in like manner the three liquids ל נ מ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (א omitted), 34, 37 (alternate verses, א omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (א omitted), Prov. 31: 10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters א and ב are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.



	Breathings.	Mutes.		Liquida.
Middle	א	ב ג ד		
Smooth	ה	ט ח ו	(כ)	נ מ ל
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ϟ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ה, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

### § 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
		א ה ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
		ז ס צ ש	Sibilants.
Strong,	{	ב פ	} Aspirates and Mutes.
		ג כ ק	
		ד ט ת	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

*a.* It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth כ כּ and middle forms ב בּ, which may be either aspirated or unaspirated, the two last have each an additional representative פּ פּ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פּ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *υ* and *φ*, and in Latin into U and V, as י into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words **אֵיתָן מֹשֶׁה וְקָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֵיתָן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הָאֵמֶתִי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ס** for servile **ת** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שְׂמֵלֵאכְרוּ בִינָה** for *his work is understanding*; **אֲנִי שְׁלֵמָה** *I Solomon am writing*; **אֶךְ חֲבֵנָה** *only build thou my peace*, **כִּשְׂרֵיל אֵב הַמֶּזֶן** *like a branch of the father of multitude*; **מֹשֶׁה כָּתַב אֵלַינִי** *Moses has written to us*. To which Nordheimer has added **חֵיוֹן מִכְתָּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **רֵי**, **לֵי**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגִימָר** for *et completio* = etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of **ת** with the letters immediately preceding; thus **הק** or **ך** 500, **תר** or **ם** 600, **הש** or **ן** 700, **הת** or **ף** 800, **החק** or **ץ** 900 Thou

sands are represented by units with two dots placed over them, thus כ 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus דבא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

### THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (נקודות מסורת) *tradition* to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דָּבָר is in Gen. 12: 4 דָּבָר *he spake*, in Ex. 6: 29 דָּבָר *speaking*, in Prov. 25: 11 דָּבָר *spoken*, in Gen. 37: 14 דָּבָר *word*, in 1 Kin. 6: 16 דָּבָר *the oracle* or most holy place of the temple, in Ex. 9: 3 דָּבָר *pestilence*. So וַיִּשָּׂק is in Gen. 29: 10 וַיִּשָּׂק *and he watered*, and in the next verse וַיִּשָּׂק *and he kissed*; וּבָא occurs twice in Gen. 29: 23, the first time it is וּבָא *and he brought*, the second וּבָא *and he came*; וַיְבִיחֵם is in Jer. 32: 37 וַיְבִיחֵם *and I will bring them again*, and then וַיְבִיחֵם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates *ū* and *ō*; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *a* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵל *lat* Judg. 4:21, דַּג *dag* Neh. 13:16 K'thibh, קַאֵם *kam* Hos. 10:14, זַאזֵל *'zazēl* Lev. 16:8, רַאֵשׁ *rash* Prov. 10:4 and in a few other passages, sometimes for *rāmōth*, צַוֵּאר *tsavvār*, אַמְאָסָךְ Hos. 4:6 if not an error in the text perhaps for *emasak*; final *a*, which is much more frequently written, is denoted by ה, e. g. גַּלָּה *galā*, מַלְכָּה *malka*, אַחַה *attā*, rarely and only as an Aramæism by א, e. g. חֲגָגָה *hhogga* Isa. 19:17, קֶרְחָה *korhha* Ezek. 27:31 K'thibh, גַּבְהִ'הָ *gabh'ha* Ezek. 31:5 K'thibh. The writing of *ē* and *ī*, *o* and *u* is optional in the middle of words but necessary at the end, e. g. צִוִּיָּהִם or צִוִּיָּהִם *tsivvīthim*, צִוִּרְתִּי *tsivrīthi*; שִׁבּוּ or שִׁבּוּ *shūbht*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מְנִיָּקוֹת *mēnikōth*, נְסֻגָּהִי *n'sūghōhī*; א for *ē* and *o* so situated is rare and exceptional, e. g. רֶשֶׁשׁ *rēsh* Prov. 6:11, 30:8, and perhaps יַנְאֵל *yanēls* Eccles. 12:5; זֹהָ *zōth*, פְּרוֹת *porōth* Ezek. 31:8, בִּלְטִסְוֹהָן *biltsōthan* Ezek. 47:11. At the end of words *ē* is commonly expressed by י, and *o* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכָּה *malkhē*, מַלְכוֹ *malko*; הָיָה *h'ye*, פָּרוֹ *paro*; לוֹ *lo*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יִהְיֶה *yih'ye*, הַחַיְיָה *ti'h'yena*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sobhēbh* is commonly סִבֵּב or סִבֵּב, only once סִבֵּב 2 Kin. 8:21; *ya'kobh* is יַעֲקֹב except in Jer. 33:26 where it is יַעֲקֹב; *thēase* is תְּחַשֶׁה, but in Ex. 25:31 חֲרִישָׁה; *ētham* according to the analogy of similar grammatical forms would be אֵתָם, but in Ps. 19:14 it is אֵתָם; *hēmār* is in Jer. 2:11 written in both the usual and an unusual way, הֵמָר and הֵמָר; *m'lakhīm* is מַלְאֲכִים except in 2 Sam. 11:1, where it is מַלְאֲכִים; *g'bhāloth* is in Deut. 32:8 גְּבוּלוֹת, in Isa. 10:13 גְּבוּלוֹת, in Ps. 74:17 גְּבוּלוֹת; *lo* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זוּ; and *po* and *so*, פֹּה and שָׁם. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *'lohīm*, אֱלֹהִים *'lohīm*; נְאֻחִים *n'hanīm*, נְאֻחִים or נְאֻחִים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵן *ko'hē* Dan. 11:6, always elsewhere כֹּהֵן; קֹדֶשׁ *kodhesh* Dan. 11:30, for קֹדֶשׁ; דָּוִיד *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere commonly דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addirīm* Ex. 15:10, אֲדִירִים Ezek. 32:18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַצָּה *matsa*, ראשון *rishon*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǎ* as in *fat*, *ē* as in *there*, *ĕ* as in *met*, *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ŏ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

*Long Vowels.*

*Short Vowels.*

קָמֶץ. Kā'-mets	<i>ā</i>	־	פָּתַח Pát-tahh	<i>ǎ</i>	־
צֶרֶךְ Tse'-rē	<i>ē</i>	ֿ	סֶגוֹל Se'-ghōl	<i>ĕ</i>	ֿ
חֹלֶם Hhō'-lem	<i>ō</i>	ֹ	קָמֶץ חֹטֵף Kā'-mets Hhātūph'	<i>ŏ</i>	־

*Doubtful Vowels.*

חִירֶק Hhī'-rik	ֿ	<i>ī</i> or <i>ĭ</i>
שִׁירֶק Shū'-rek	ֿ	} <i>ū</i> or <i>ũ</i>
קִבֹּץ Kib'-buts	ֿ	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī, which is a dot over its centre. When followed by ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֵה *sōnē*; when it follows ם or precedes ם it is written over its opposite arm,

e. g. שְׁמֶר *shōmēr*, תִּרְפֹּס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, ם will be *ōs* and ן *ōs*; if it have itself no vowel-sign, ם will be *sō* and ן *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus ם. It will be observed that there is a double notation of the vowel *u*. When there is a ם in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ם it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum ם = *ī*, and Hhirik parvum ף = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not ם, but ף. The punctuators never introduced the letter ם into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ם and ף, ם and ף, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kinchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamez



Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph contain the sounds of the vowels which they are intended to represent Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אהרי *El'vī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghest forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghest forte belong only to consonants: thus קוֹיָה *kōvekū*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), וְהָיָה *v'hāyā* קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the



word  $\alpha$  form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נִיר *nīr*, מִיֹּחַ *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקִּמּוֹתִי *h<sup>a</sup>kīmōthī*, כֻּמּוּס *kūmūs*.

*a*. Hhirik with Yodh is short in וְהַמִּיֹּתִי *vah<sup>a</sup>mūtā* 1 Sam. 17:35 בִּיקְרוֹתֶיךָ *bikk<sup>a</sup>rothekha* Ps. 45:10, לִיקְרוֹתֶיךָ *likk<sup>a</sup>hath* Prov. 30:17. In צִיִּקְלָג 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik<sup>a</sup>lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, לִמּוּמִים *l<sup>u</sup>mmīm*, חֻקָּה *hhukka* Ps. 102:5, אֲלֻמִּים 2 Chron. 2:7, וְזָקָה Ezek. 16:34.

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

# SH'VA.

§16. 1. The absence of a vowel is indicated by —, Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesht-forde, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מְשֻׁמְרָם, מְלֻכָּה, קֶשֶׁת, אֲמִירָה, אֲזָה, נְחִיָּה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הִיגִיקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus **וְיָבֹאֵת**, **וְיָבֹאֵת** Ruth 3:4; **וְהָיִיתָ** Isa 62:3, though in this case it is sometimes written, e. g. **וְיָבֹאֵת** 2 Sam. 14:3; **וְהָיִיתָ** 2 Sam. 14:2; **וְהָיִיתָ** Judg. 13:3; **וְהָיִיתָ** 1 Kin. 11:13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. **הָיָא רַבּוּא וְיָרָא חָטָא**.

a. Final **ך** may receive Sh'va for the sake of distinction not only from **ק**, as already suggested, but also from **ד** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **ك** in Arabic. In such forms as **רַבּוּא וְיָרָא** Sh'va is omitted with the closing letters because the **י** is not sounded.

2. Sh'va may be either silent (**חֵי** *quiescens*), or vocal (**נֶזֶק** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **בְּקַדְחֵם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **וְאָבְדָה** *y'abbēdh*, **וְאֵלֶּה** *ē'ēl*, and if accompanied by Methegh. § 44, it had the full sound of that vowel, e. g. **וְאֵלֶּה** *ē'ēl*, **וְאֵלֶּה** *ē'ēl*, **וְאֵלֶּה** *ē'ēl*. (2.) Before Yodh it inclined to *i*, e. g. **בְּיָקוֹב** *b'ya'kobh*, **בְּיָוֶם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **בְּיָדָה** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרַחֲמָה** *b'rakhā*, **בְּגִלְיָם** *g'ilīm*, and with Methegh was pronounced as Pattahh **בְּמַקְהֵלוֹת** *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh    ֿ;    thus, עֹמֵד *ʿmōdh*.

Hhātēph-Seghol    ֿ;    thus, עֹמֵר *ʿmōr*.

Hhātēph-Kamets    ֿ;    thus, עֹלֵי *hh°lī*.

a. Hhateph (הֶחָתֵף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh וְיֹוֹהֵב Gen. 2:12, וְיִבְרָכָה Gen. 27:38; Hhateph-Kamets וְיִקְחָה Gen. 2:23, וְיִבְרָכָה Jer. 31:33; but never Hhateph-Seghol except וְיִבְרָכָה 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. וְיִבְרָכָה 2 Kin. 2:1, וְיִבְרָכָה ver. 11.

# PATAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ו, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū<sup>a</sup>hh*, שֹׁמֵר *shūmō<sup>a</sup>*, מַגְבִּיחַ *maghbī<sup>a</sup>h*, שֹׁמֵר *shūma<sup>a</sup>t*, יִחַד *yi<sup>a</sup>hhd*.

a. Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שֹׁמֵר should accordingly be read *shāmaat*, and יִחַד *yihhad*. But both the Sh'va under the final letter, §16, and the Dagheshe-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רִקְיָה or רִקְיָה רִקְיָה.

## SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of *ā* occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. *לֶכְחָה* *l'khā*, *לֹא* *lā*. (The first syllable of this second example begins, it will be perceived, with the consonant *l*, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus *קָמְתִם* *ka-m'tem*, *הִלַּכְתִּי* *hī-lakht*. As the vocal *Sh'vas*, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. *Patahh* furtive in like manner belongs to the syllable formed by the preceding vowel. Thus *זָרוּעַ* *z'rō<sup>a</sup>*, *אָנִי* *ānī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אֲדָם	אֲלֹהִים	בָּרָא	בָּיִת	אֲדָם	הוֹלִידִי	סֵפֶר	זֶה
a-dhā'm	'lo-hī'm	b'rō'	b'yō'm	a-dhā'm	to-l'dhō'th	se'-pher	zē'

Gen. 5: 1.    אִתּוֹ    אֶסָּה    אֲלֹהִים    בְּדִמְיוֹ

o-tho'	a-sa'	'lo-hī'm	bidh-mā'th
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b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָטֹלֶה  $k(1) + a(2) = 3$ .  $t(1) + a(1) + lt(1) = 3$ . An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, Geschichte d. Heb. Sprache, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, הַחַיִּי *hā-ēth* is for חַיִּי, and הַחַיִּי *hā-hū'* for *hāh-hū'*: such words as חַיִּי, חַיִּי, חַיִּי, חַיִּי are formed after the analogy of חַיִּי. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֶּלְתִּישָׁטֶלֶט *bēl-t'shāts-lēd*, though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g. חַיִּי, חַיִּי, חַיִּי. The same is the case when a long vowel is retained before *Makkeph*, e. g. חַיִּי. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel. and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

### • AMBIGUOUS SIGNS.

§19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרָשׁ or רָשׁ *yī-rash*, יְבַחֵהוּ or בָּחוּ *yibh-nū*, יֻלַּד or לָדָה *yul-lādh*, כָּלָם or כָּלָם *kul-lām*, מְצִיחֵי.

or *māuzzī* מֻזְזִי. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁירִים or שִׁירִים *sī-hīm*, לִי *lī*, גְּבֻל or גְּבֻל *g'bhul*, דְּרָשׁוּ or דְּרָשׁוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֶשׁ, עֵם, מִן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יָיִז, רִיָּשׁ, רִיָּשׁ.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in יְהִיָּה, יְהִיָּה, Gen. 22:8, which follow the analogy of יִקְטֹל, and in סְבִיִּי Isa. 10:34, קָמִיץ the first vowel is short; in גְּבֻלָּם, יִשְׁמָהּ the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יְרֵאִי *yī-r'ū*, from *rā* to fear, and יִשְׁנִי *yī-sh'nū* from יִשָּׁן to sleep; but יִרְאִי *yir-ū* from רָאָה to see, and יִשְׁנִי *yish-nū* from עָשָׂה to do a second time.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּאֵר *dā-blār*, חֻפְשִׁי *hhoph-shī*, מֶרֶחַ *mā-veth*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֻכְמָה *hhokh-mā*, חֻכְמָה *hhā-kl' mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph



it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּחֹרִי *bo-hh'ri*, תִּעְבְּדֶם *to obhdkēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus נִאֲנִיחַ with the prefixed conjunction *vo'niyyōth*, הָאֲנִיחַ with the article *hā'niyyā*; נֶעֱמַד in the Hophal *yo'madh*, הִתְאַוְּרָה Isa. 44:13 in the Piel *y'thā-rēhū*. The first vowel is *ō* in צִהַר from צָהַר, קָרְשִׁים from קָרַשׁ, קָנִים from קָנַשׁ, שָׁרָשׁ from שָׁרַשׁ, אֶשְׁקֶה-לִי Isa. 38:14, קָבֹה-לִי Num. 22:11, אֶרְהֶ-לִי Num. 23:7 and the like, and the first two vowels in such words as מְעַלְלֶם from מָעַל, מְאֻסְכֶם Isa. 30:12 from מָאֵס, קָרְבָּנֶם Deut. 20:2, קָטְבָהּ Hos. 13:14, קָטְלִי 2 Chron. 10:10, קָבֵל-לָם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שְׁוֹהֵד Job 16:19 from שָׁוֵה, הָרְשִׁים from הָרַשׁ, בְּמִנִּי from בָּמָה, and in מְאֻסָּה, קָרְבָּהּ and the like, because it is originally and properly Kamets. The word שְׁמֹרָה is in Ps. 86:2 the imperative *shomrū*, in Job 10:12 the preterite *shūm'rū*.

*a.* In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: קָרָפִי Ps. 38:21, כָּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald קָדַד Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 הָרָנָה the points belong to the marginal reading וָרַם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מִנִּיָּה Ps. 16:5, קָרַב־ Ps. 55:19, 22, סָדָה Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁחָה Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *ō*, e. g. וְנָגַף־ Ex. 21:22 *v'nagh'phu*, וְנָכַר־ Ex. 21:35 *u'nakh'rū*. § 45. 5.

*b* Inasmuch as מִחְרָה is derived from מָחַר *māhhar*, its first vowel might be suspected to be *a* but as it is so constantly written with Hhatuph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol 186) declares that the first vowel in הָרָבֵן 1 Sam. 13:21, הָרַבֵּן Eccles. 12:11

and **דָּלִי** Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of **דָּרְבָּן** Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *a* in their initial syllable, the best authorities are now agreed that the vowel is *o*, and the words are accordingly read *dorbhan*, etc. In **יָשָׁפָר** *jasper*, and **בְּרָקִים** *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by ( **װ** ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghes-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as **קָבֵלֹו** Ezek. 26: 9 in the editions of Michaelis and Van der Hooght is an impossible one if ( **װ** ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *o* distinct from that for *a*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *a* and *o*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, **זְכָרְתָּם** *z'khartām*, **זָכְרָתָ** *zākhartā*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent: זָכָר *zō-kh'rē*, תִּזְכֹּר *tiz-k'rū*, זִיחָו *zith-u*, תִּקְטֹל *tiktōl-nū*. Sh'va under a letter doubled by Daghesh forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הִזְכָּרִים = הִזְכָּרִים *haz-z'khārīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesh-forte has been omitted, וַיִּבְחַשׁ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלַל *hal'lū*, קָלַל *kil'lath*, צִלָּל *tsil'lō*, אָלַל *al'lay*, חָקַק *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִזְכָּר, for example, ז belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

## DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Daghesh-lene, Daghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֶשׁ לֵנֶה) is a point inserted in the six letters פ ת כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1:1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וּבִירוֹ בְּאֵי Ex. 1:1, עֲתָה יֶסֶן Gen. 3:22, or ending in a consonant, מִצְלִיחַ דְּרָלִי, אֶל־בְּנֵי Gen. 24:42; but not if it follows a word ending in a vowel and having a conjunctive accent, הָיָה לֵהוּ, פָּנֵי הָיוֹם Gen. 1:2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10:29, Deut. 3:26, Josh. 10:30, 11:8, Ps. 18:21, because in reading the Jews always substitute for it the word אֶל־י, which ends in a consonant. In a very few cases, however, e. g. אֶל־י Ps. 68:18, קִרְוֹהוּ Isa. 34:11, שְׁלֵךְ בָּהּ Ezek. 23:42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִסְתַּחֲרָה, שְׁמִיעָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. עֲבָדְהֶם, וּבְבִית.

a. The primary signification of the name Daghesh is commonly explained from the Syriac (דָּגֵשׁ), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12:18, the passage quoted to prove the word, the true reading is (רָגַשׁ). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (רֻכְּחֻךְ softness), being written beneath them when they were to be aspirated, and another called Kushoi (כּוּשׁוּי hardness), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτιθύει; οὐκ ἔχω, οὐχ ἔξω; μέλλ' ὑμῖν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, לָבַב *l'bbabh* with the prefix בַּ becomes בִּלְבַב *bil'bbabh*, not בִּלְבַב *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדוּ, עֲבֹדוֹ, עֲבֹדָם, עֲבֹדָנוּ from עֲבָד; yet with occasional exceptions, as בִּאֲסָפָם Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. הִקְבֹּדוּ, הִקְבֹּדָם, הִקְבֹּדוֹ from הִקְבֹּד; (3) The construct plural of nouns עֲבָרִי from עֲבָרִים, בְּתָפֹחַ from בְּתָפוֹת, חֲרָבוֹת from חֲרָבוֹת, though with occasional exceptions, as רָשָׁעִי Cant. 8: 6, but רָשָׁעִי Ps. 76: 4, צָמִיחִי Isa. 5: 10, חֲרָפֹת Ps. 69: 10, בְּרָבִי Gen. 50: 23, but בְּרִבְיָהֶם Judg. 7: 6; בְּגָדִי, בְּגָדִי from בְּגָד are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in וֹת, מַלְכוּת, מַלְכוֹת from מָלַךְ, מְלָכָה, מְלָכוֹת (only occurring with suffixes) from מָלַךְ, but מְלָכָה, מְלָכוֹת from מָלַךְ. Also a few other nouns of different forms, viz.: רִבְכָּה, רִבְכָּהִי, but רִבְכָּתִים Josh. 15: 38, רִבְכָּתִי Josh. 15: 38, רִבְכָּתִי Josh. 15: 38, רִבְכָּתִי Josh. 15: 38. (5) After prefixes, as He interrogative, e. g. הִירָצָהֶם Gen. 29: 5 from הִרָצָה, and inseparable prepositions, e. g. מִבְּרִי from מִבְּרִי, מִבְּרִי from מִבְּרִי. Usage is not uniform in the case of Kal infinitives follow



doubled in the pronunciation; thus, **וַיִּמְּלֵךְ** *vayyimmlēk*. Daghesh-forte may be found in any letter with the exception of the gutturals **א ה ח ע**, which on account of their weakness do not admit of reduplication. The letter **ר**, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. **וְרָאָה** *vērāh*.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, **יִפְּקֹד** *yippūkēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in **ר** may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. a, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

b. The Arabs have a sign of reduplication, Teshdid (ـ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh

forte which represents such a doubling is called compensative; e. g. כָּרְתִּי, formed by appending the syllable תִּי to the root כָּרַח; כָּרְתִּי composed of the same syllable and the root כָּרַח, whose last letter is changed to ח to conform with that which follows; סָבִי from סָבָב. 2. When the reduplication is indicative of a particular grammatical form the Dagghesh forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְחַלֵּף, הִתְחַלְּףָה, and certain forms of nouns, as, גִּבּוֹר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Dagghesh-forte conservative; e. g. יִסָּב for יִסָּב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Dagghesh-forte conjunctive; e. g. מִהֲיָהּ, יְהִיְהִיָּהּ, קִרְמוֹ צֵאִי. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Dagghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עֲנִיבִי *inn'blē* for עֲנִיבִי *in'blē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Dagghesh-forte emphatic; e. g. הִתְחַלֵּי for הִתְחַלֵּי. In the first three uses named above Dagghesh-forte is said to be essential, in the last three it is euphonic.

a. Dagghesh-forte conjunctive occurs regularly after the pronoun מִה, e. g. מִה טוֹב וּמִה יָגִיד Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43, e. g. לִקְחוּהָ אֶחָדָם Gen. 2: 23, אֶכְלֶתְיָם Deut. 27: 7, וְהִיָּתָה לוֹ Num. 25: 13, קָנָהּ הָגִיד Gen. 30: 33, וְהִיָּתָה Num. 34: 6, 7, 9, מִטָּה לְאִמִּי Ex. 13: 1 (where the accent is on the ultimate), מִצְנֶה־רֶחֶק Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. קִרְמוֹ צֵאִי Gen. 19: 14, וְאִמְרוּ לָא 1 Sam. 8: 19, once after the liquid ר, e. g. וְאִמְרוּ לָא 1 Kin. 11: 22 See also § 22. b. In a few instances words thus united are written as one, e. g. מִצְנֶה Ex. 4: 2 for מִה צֵה, so מִלְכָּם Isa. 3: 15, מִתְלָאָה Mal. 1: 13, כִּסְאָאָה



Isa. 27:8, and possibly אֶרְאֶלְךָ Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesh-forte separative occurs only in the following examples:

אֶבְרָהָם Hos. 3:2.	יִקְרָה 1 Sam. 28:10.	סֶלֶלְךָ Isa. 9:3, 10:
בִּיקְרוֹתֶיךָ Ps. 45:10.	בְּסוֹחֵי־יָבֵנָה (?) Ezek.	27.
הַזִּבְחִים Am. 5:25.	13:20.	עֲבָרִי Deut. 32:32.
הַכֶּצֶץ עֲקָהָם Gen. 18:21.	בְּלֹחֶה Isa. 33:1.	עֲתָחִי 2 Sam. 23:
הַחֲבִנָה Gen. 37:32.	מִטְהִירוֹ or מִטְהִירֵי Ps.	27, Jer. 29:27.
הַחֲבִין Gen. 17:17.	89:45.	עֲצָבִים Isa. 58:3.
הַחֲאִיָּה 1 Sam. 10:	מִמְגֵּרוֹת Joel 1:17.	עֲצָרִיָּם Am. 5:21.
24, 17:25,	מִמְרִירִים Job 9:18.	עֲקָבִי (?) Cant. 1:8.
2 Kin. 6:32.	מִזְוָרָה Nah. 3:17.	עֲקָבוֹת Ps. 89:52.
הַמְרוֹחִים Job 17:2.	מִקְדָּשׁ Ex. 15:17.	עֲקֹבוֹתֶיךָ Ps. 77:20.
הַמְצִינֵי Ex. 2:3.	מִקְרָה Deut. 23:11.	עֲשָׂבוֹת Prov. 27:25.
הַהֲרִירָה (?) Judg. 20:	נָבֵאוֹ Job 30:8.	צִמְחוֹתֶיךָ Ps. 119; 139.
43.	נֶאֱרָה Ps. 141:3.	צִמְחוֹתֶיךָ Ps. 88:17.
הַהֲרָמָה 1 Sam. 1:6.	נֶאֱרָה Prov. 4:13.	קִשְׁחוֹתָם (?) Ps. 37:
חֲלָקִי Isa. 57:6.	נֶחֱקָנוֹהָ Judg. 20:32.	15. Isa. 5:28.
יִקְרָה Gen. 49:10.	נֶסֶבֶךְ Jer. 4:7.	שִׁבְלִי Zech. 4:12.
לִיקְרָה Prov. 30:17.		שִׁבְלֹל Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in יִרְדֵּי Judg. 5:7; 1 Sam. 2:5; יִרְחֵל Job 29:21; יִרְחֹה or יִרְחֹהוּ Job 21:13; יִרְצֹהי Isa. 33:12, Jer. 51:58; מִלְּשָׁה Ezek. 21:15; נִקְוֹשׁוּ Ezek. 6:9; נִשְׁתַּח Job 51:30; נִחֲנוּ Ezek. 27:19; קִלְלֵי (?) Isa. 19:6; and probably הִרְחֵלִי Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אָח, נָחָה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קָלִי, טָב, טָבִי, נִרְחֹה, נִרְחֹהוּ, נִרְצֹה, נִרְצֹהוּ. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b.*; e. g. עוֹרִים for עוֹרִים, כָּסֹאֹ for כָּסֹאֹ, particularly after prefixes, as Vav conversive, the article and preposition מְ, so נִהְיֶה, הַמְבַקֵּשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מְבַצֵּר Judg. 8: 2 for מְבַצֵּר, תְּחַצֵּי Isa. 22: 10 for תְּחַצֵּי, זָכְרוֹן from זָכְרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תַּעֲנֶנֶה Ruth 1: 13 for תַּעֲנֶנֶה.

### MAPPĪK.

§ 26. Mappīk (מַפְיֵק *bringing out or uttering*), is a point in one of the letters א ו ה י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אַרְצָה *artsāh*, אַרְצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לְקַחְהָ *lak'hāh*. The point four times found in א, ו, ה, י Gen. 43: 26, Ezra 8: 18, Lev. 23: 17, Job 33: 21, though called a Daghes in the Masoretic notes in the margin, is probably to be regarded as Mappik.

### RAPHE.

§ 27. Rāphe (רַפֵּי *weak*), is a small horizontal stroke placed over a letter. and denotes the opposite of Daghesh-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַיְסֵדָה Ex. 9:18, וְשִׁעָרָה Lev. 13:4, בְּחֻטָּאֵה Num. 15:28, לָהּ Num. 32:42, מִשְׁקָמָה Job 31:22 in some copies. In הַקְשֵׁד־לָהּ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ר may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16 16, 28.

### ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלָכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְקִינּוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci's *Bibliotheca Magna Rabbinica*, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

/

CLASS I. *Emperors.*

*1. Sillak	(,)	סֵלַק
*2. Athnahk	(,)	אַתְנַחֲ

CLASS II. *Kings.*

3. S'gholta	(*)	מְגִלְתָּא <i>postp.</i>
4. Zakeph Katon	(˙)	זָמַח קָטוֹן
5. Zakeph Gadhol	(˝)	זָמַח גָּדוֹל
*6. Tiphhha	(,)	תִּפְחָחָא

CLASS III. *Lukes.*

*7. R'bhṛ	(˘)	רְבִיז
*8. Shalshleth	(˙)	שְׁלִשְׁלֵת
*9. Zarka	(˝)	זָרְקָא <i>postp.</i>
10. Pashta	(˘)	פָּשְׁטָא <i>postp.</i>
11. Y'thIbh	(,)	יְתִיב <i>prep.</i>
12. T'bhIr	(,)	תְּבִיר

CLASS IV. *Counts.*

*13. Pazér	(˘)	פָּזֵר
14. Karnē Phara	(˙)	קַרְנֵי פָּרֹה
15. T'līsha Gh'dhola	(˙)	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Geresh	(˘)	גֵּרֶשׁ
17. G'rāshayim	(˘)	גְּרִשָּׁיִם
*18. P'sik	(,)	פְּסִיקוֹ

The Conjunctive accents, or *Servants*, are the following  
viz :

*19. Merka	(,)	מֶרְקָא
*20. Manahh	(,)	מִנְחָה
21. Merka Kh'phula	(,)	מֶרְקָא כְּפֻלָּה
*22. Mahpakh	(,)	מַחְפָּקָה
23. Dargā	(,)	דָּרְגָא
*24. Kudhma	(˘)	קֻדְמָא
*25. Yerahh ben Yomō	(,)	יֵרַח בֶּן יוֹמָן
26. T'līsha K'tannā	(˙)	תְּלִישָׁא קְטַנָּה <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Dagheshe lene in the word following that on which it stands in Ex. 5:15, Ezek 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhha, *palm of the hand*; R'bhi, *square or reposing*; Shalsheleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphhha is also called 'Tarhha (תִּרְחָה). Munahh with P'sik is called L'gharmeh (לְגַרְמֵחַ), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quocquam nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent. Heb.* 1664. Others have divided them differently. The learned Pfeiffer, author of the *Dubiæ Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives Y'thibh and P'sik being omitted altogether.

§ 30.1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. וְהָיָה Gen. 1 : 2, or ends with two vowelless letters, e. g. וַיֵּשֶׁב Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. וַיֵּלֶךְ Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methagh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methagh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. וְהָיָה Gen. 1 : 7, וַיֵּלֶךְ Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. וְהָיָה Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide; thus, in וַיֵּלֶךְ Gen. 26 : 4, וַיֵּלֶךְ Deut. 16 : 3, the accent is Pashta, but in וַיֵּלֶךְ Gen. 17 : 8, וַיֵּלֶךְ 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. וְהָיָה Gen. 1 : 11, וְהָיָה Gen. 31 : 6, Deut. 10 : 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וְהָיָה Gen. 2 : 14, וְהָיָה Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in וְהָיָה the accent is Y'thibh in Gen

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תהלים), Proverbs (משלי), and the poetic portion of Job (איוב), whose initials form the technical word **מקרא**. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

#### DISJUNCTIVE ACCENTS.

##### Class I.

1. Silluk	( <sup>ˆ</sup> <sub>1</sub> )	הַפְּקוּדִי
2. Athnahh	( <sub>^</sub> )	הַפְּקוּדִי
3. Merka-Mahpakh	( <sup>ˆ</sup> <sub>ˆ</sub> )	הַפְּקוּדִי

##### Class II.

4. R'bhi*	( <sup>ˆ</sup> )	הַפְּקוּדִי
5. Pazer	( <sup>ˆ</sup> <sub>ˆ</sub> )	הַפְּקוּדִי
6. R'bhi* Geresh	( <sup>ˆ</sup> <sub>ˆ</sub> )	הַפְּקוּדִי
7. Tiphhhha initial	( <sub>ˆ</sub> )	הַפְּקוּדִי <i>prep.</i>
8. Zarka	( <sup>ˆ</sup> <sub>ˆ</sub> )	הַפְּקוּדִי <i>postp.</i>
9. P'sik	( <sub>ˆ</sub> )	הַפְּקוּדִי <i>postp.</i>



CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְבֹּר
11. Merka-Zarka	(,~)	הַקְבֹּר
12. Mahpakh	(,~)	הַקְבֹּר
13. Mahpakh-Zarka	(,~)	הַקְבֹּר
14. Munahh	(,~)	הַקְבֹּר
15. Munahh superior	(,~)	הַקְבֹּר
16. Yerahh ben Yomo	(,~)	הַקְבֹּר
17. Kadhma	(,~)	הַקְבֹּר
18. Tiphhhha	(,~)	הַקְבֹּר
19. Shalshleth	(,~)	הַקְבֹּר

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi'-Geresh to Tiphhhha before Silluk, and Tiphhhha initial to Tiphhhha before Athnahh. Tiphhhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghes-lene will not be inserted in a following initial aspirate, e. g. קָטַנְתָּהּ בְּכֶסֶם Ps. 31:10, מָבֹא פְחָזִים Prov. 8:3, רָחֵם־נִי בְּמִצְוֹת Ps. 10:2.

b. P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalshleth Ps. 7:6.

POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָע *from below*), and in the latter Milēl (מִלְעִיל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as affected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18. 2. thus: יִרְבֵּה, שָׁרָה, וַתַּעֲמֹדָהּ, יִצְחָק.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, זָכָר, מָלַךְ, פָּקַד, פָּקֵד, פָּקֵדָה, יָרַח, הִתְפַּקֵּד, יִזְכְּרוּן; מִדְּבָר, מִדְּבָרִים; אֶרֶץ, אֶרֶצִּים; יוֹמֵם, יוֹמִים.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these are accented on the penultimate, as מִלְכָּה, סִפָּרָה, נִצְחָה, בִּיתָה, הִתְחַנֵּן, יִגְלֵה, יִגְלֵה, יִשְׁתַּחֲוֶה.

a. נִצְמָדָה. Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it



suffixes *נִי*, *נִי*, *וִי*, *וִי*, *וִי*, *וִי*, or the verbal affixes *תִּי*, *תִּי*, *תִּי*, *תִּי*, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: *כָּסֶדֶר*, *כָּסֶדֶר*, *כָּסֶדֶר*, *כָּסֶדֶר*; *מֵאֵס*, *מֵאֵס*, *מֵאֵס*, *מֵאֵס*; *מֵאֵסֶה*, *מֵאֵסֶה*, *מֵאֵסֶה*, *מֵאֵסֶה*. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix *ה* follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. *לֵד*, *לֵד*, *לֵד*, *לֵד*. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. *מֵאֵסֶה*, *מֵאֵסֶה*, *מֵאֵסֶה*, *מֵאֵסֶה*; *יְמוּדֵהוּ*, *יְמוּדֵהוּ*, *יְמוּדֵהוּ*, *יְמוּדֵהוּ*.

3. A mixed syllable, whether an affix as *הָם*, *תָּן*, or suffix as *הֶלְכָּם*, *הָם*, *הָם*, *הָם*, will attract the accent to itself, from *הֶלְכָּם*, *הֶלְכָּם*, *הֶלְכָּם*, *הֶלְכָּם*; *הֶלְכָּם*, *הֶלְכָּם*, *הֶלְכָּם*, *הֶלְכָּם*. In the unusual form *כְּלָהֶם* 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, *יֵשֶׁב*, *יֵשֶׁב*, *יֵשֶׁב*, *יֵשֶׁב*; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, *יָשָׁב*, *יָשָׁב*, *יָשָׁב*, *יָשָׁב*.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *persónify*, *personálicity*, *personification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מְרִיחַ Gen. 30 : 1, בָּאֵחַ Gen. 29 : 6, are participles, but מִרְחָה Gen. 35 : 18, בָּאֵחַ Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁב; אָחַז *he has seized*, but אֶחָז Job 23 : 9 *I shall see* from חָזָה; יָרַע *it shall be evil* from רָעָה, יִרְעַה *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קָמִי *arise thou* (fem.), קָמִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz.:

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיִלְהָה Gen. 1 : 5, בָּנָה לְעִיר Gen. 4 : 17, אָזְלָה לְדֵרֶךְ Deut. 32 : 36, וְהִיאָבִירָה לְדָךְ Ps. 2 : 12, לָחֶזֶק לָהּ Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, אֶחָז לְבָעֵר עֵינַי Num. 24 : 22, נָבִיל לְעֵץ Isa. 40 : 7, וְהִשְׁמַע עָבֹד Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנִכִּי, אֲנִכִּי; אֲחָהּ, אֲחָהּ; עֲתָהּ, עֲתָהּ; קָלִי, קָלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וְיִלְכֶּה, וְיִלְכֶּה; so וְיִנְגַּל, וְיִנְגַּל. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. וְיָא Gen. 41 : 33 for וְיָא; so וְיָא Zech. 9 : 5, Mic. 7 : 10, הָשַׁע Ps. 39 : 14 for הָשַׁע.

#### CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnabh and S'gholta. When a verse was to be divided into two clauses, Athnabh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnabh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 : וְהָאָרֶץ ... אֲלֵהֶם; three clauses

are much less frequent, Gen. 1 : 7. **הָרָקִיעַ ... לָרָקִיעַ**. כֵּן : 7 : 23 : 16, 24 : 30, 26 : 28.

*a.* In Job 1 : 8 S'gholta occurs in a verse of two clauses without A.n nahn, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi\*, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahn is divided into five sections, **וְיָמֹשׁ ... מִצִּיֹּן ... לְיָהוָה ... לְעֶשְׂוֹת**. בְּי, in 2 Kin. 1 : 6 into six, **אֶלֶי ... יְהוָה ... בְּיִשְׂרָאֵל**. שֶׁלָּח לְדָוִד ... עָקְרוֹן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahn in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi\* is wholly rhythmical.

*a.* Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table :

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· 	·	}	· (,s)	·	· (,)(')	}	}
	^	·		· (,)	·	· (,)(')		
				· (,)	·	· (,)(')		
SECONDARY SECTIONS.			·	· (,)	· (,)	· (,)(')	}	}
			·	· (,)	· (,)	· (,)(')		
			·	· (,)	· (,)	· (,)(')		
					· (,)	· (,)(')	·	}
							·	
UNUSUAL SECTIONS.					· 		· (,)	· (,)
							· (,)	· (,)



a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma <sup>u</sup> Pashta <sup>z</sup>, Mahpakh <sup>m</sup>, Y'thibh <sup>y</sup>.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh'phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhir, Gen. 1 : 4. If T'bhir be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T'lisha K'tanna, Gen. 2 : 19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G'rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T'lisha K'tanna, Gen. 2 : 5, or Munahh with P'sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12

Eccl. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2, the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e.g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : וְעַתָּה Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhi<sup>a</sup>*.—The first Conjunctive before R'bhi<sup>a</sup> will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhi<sup>a</sup> will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where  $\text{וְאִם־אֶתֶּר}$  corresponds to the preceding  $\text{אִם־אֶתֶּר}$ . T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalshleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13; four, 1 Chron. 28 : 1; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4

and, according to some editions, in Isa. 48:11. T'bhîr is preceded by four Conjunctives, Josh. 10:11, 2 Chron. 22:11, Isa. 66:20; Pashîa by four, Ex. 5:8, 2 Kin. 5:1, and even by five, Josh. 19:51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וַיִּמְחֶה Gen. 5:5; Athnahh וַיֵּאמֶר Gen. 24:34; Zakeph Katon וַיִּבְנֶה Isa. 1:30; R'bhî וַיִּפְרֹחַ Gen. 7:19; Pazer וַיֵּאמֶר Gen. 22:2; T'lisha Gh'dhola וַיִּקַּח Gen. 19:8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23:11 : , , , , , , Gen. 24:7 ' , ' , ' , and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1:22 . . . . , 1 Chron. 15:18 ' ' ' ' ' , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3:14 ' , ' , ' . But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. וַיֵּשֶׁע פָּרָם Gen. 9:20, וַיִּפְקְדוּ עֲרֵיבָם Gen. 3:5, וַיִּשְׁכְּבוּ סָרָם Gen. 19:4.

a. In Gen. 24:15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methagh, § 44. Tiphkha is thus five times written upon the same word with Silluk, e. g. Nun 15:21, and eleven times with

Athnabh, e. g. Num. 28 : 26. Munahh, Gen. 21 : 17, for which Kadhma is sometimes substituted, Gen. 18 : 21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10 : 12, Merka, Judg. 21 : 21, Neh. 12 : 44, Mahpakh, Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhîr, Deut. 26 : 2 . . . . . 'k , 'k , so Deut. 30 : 20, 1 Sam. 20 : 21, 2 Kin. 17 : 36. Zarka, 2 Kin. 1 : 16 ' . . . ' , so ver. 6, Gen. 42 : 21, Jer. 21 : 4, Neh. 2 : 12. Pashta, Gen. 24 : 14, 42, 48, 65 ; 1 Kin. 20 : 9. Pashta, Pashta and Y'thibh, 2 Kin. 10 : 30, Ezr. 7 : 25 Geresh and G'rashayim, Gen. 28 : 9.

a. There is a double accentuation of part of Gen. 35 : 22, and of the entire decalogue, both in Ex. 20 : 2-17, and Deut. 5 : 6-21, which involves a double vocalization in certain words, e. g. : פָּנִי Ex. 20 : 3, i. e. either פָּנִי or פָּנִי. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lîsha Gh'dhola וְיָ Gen. 5 : 29, וְיָ Lev 10 : 4, וְיָ 2 Kin. 17 : 13, וְיָ Ezek. 48 : 10, וְיָ Zeph. 2 : 15.

## POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

a. In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi<sup>a</sup> or Pazer, e. g. :  
 : . . . . . Ps. 18 : 51, : . . . . . Prov. 1 : 10, . . . . . Ps.  
 41 : 7, . . . . . Ps. 7 : 6, . . . . . Ps. 17 : 14.

§ 41. The order of the accents in the various sections is exhibited in the following table :

PRINCIPAL SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
	;	$\begin{array}{c} \text{,} ( ) \text{;} \text{,} ( ) \text{;} ( ) \text{;} \left\{ \begin{array}{c} \text{;} \text{;} \text{;} \end{array} \right\} \text{;} \text{;} \\ \text{or } \text{'} \text{;} \end{array}$	,	$\text{,} \text{;} ( ) \text{;} \text{,}$
	^	$\begin{array}{c} \left\{ \begin{array}{c} \text{,} \text{;} \text{;} \end{array} \right\} \text{;} \left\{ \begin{array}{c} \text{,} \text{;} \text{;} \end{array} \right\} \text{;} \left\{ \begin{array}{c} \text{,} \text{;} \text{;} \end{array} \right\} \text{;} \\ \text{or } \left[ \text{'} \text{;} ( \text{;} ) \text{;} \text{;} \text{'} \text{;} ( \text{;} ) \right] \text{;} \text{,} ( \text{;} ) \end{array}$	^ in.	$\text{,} \text{;} \text{,} \left\{ \begin{array}{c} \text{'} \text{;} \end{array} \right\} \text{;} \left\{ \begin{array}{c} \text{,} \text{;} \end{array} \right\} \text{;} \left\{ \begin{array}{c} \text{'} \text{;} \end{array} \right\}$
	^	$\text{,} \left\{ \begin{array}{c} \text{,} \text{;} \end{array} \right\}$	2	$\text{,} ( ) \text{;} \text{,} ( \text{;} ) \text{;} \text{,} ( \text{;} ) \text{;} \text{,}$ $\text{,} \text{;} \text{,} ( \text{'} \text{;} ) \text{;} \text{,}$
SUBORDINATE SECTIONS.			.	$\text{,} \left\{ \begin{array}{c} \text{,} \text{;} \end{array} \right\} \text{;} \left\{ \begin{array}{c} \text{,} \text{;} \end{array} \right\} \text{;} \left\{ \begin{array}{c} \text{,} \text{;} \end{array} \right\} \text{;} \left\{ \begin{array}{c} \text{,} \text{;} \end{array} \right\}$
			v	$\text{,} \left\{ \begin{array}{c} \text{,} \text{;} \end{array} \right\} \text{;} \text{,} \left\{ \begin{array}{c} \text{,} \text{;} \end{array} \right\} \text{;} \text{,} ( \text{;} )$

*Explanation of the Table.*

a. *Train of Silluk*.—If Silluk is preceded by a single Conjunctive, it will be Munahh, Prov. 1:4, or Merka either alone as Prov. 1:2, or compounded with Zarka, Ps. 10:5, and P'sik, Ps. 10:3. If it be preceded by two Conjunctives, they will be , Ps. 5:5, , Ps. 10:6, , Prov. 12:1 (in some editions), , Prov. 25:26, , Ps. 18:7, , Ps. 36:1, or ' Prov.



8:13. If it be preceded by three Conjunctives, they will be , , , Ps. 24:6 , , Ps. 10:2 (or , , Ps. 7:6), , , Prov. 26:25 (or , , Ps. 28:8 or , , Prov. 29:13), , , Ps. 4:8, , , Prov. 3:27, , , . If it be preceded by four Conjunctives, they will be , , , , Ps. 39:2, , , , Ps. 32:5, or , , , , Ps. 3:3 (in some editions , , , ). If it be preceded by five Conjunctives, they will be , , , , , Job 32:6, 37:12 (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhi'-Geresh, Ps. 1:1, 5:3, 10. R'bhi'-Geresh may be preceded by one Conjunctive, , Ps. 5:4; by two, , , Ps. 8:2, or, , , Ps. 31:10, 19; by three, , , , or, , , , Ps. 73:4.

There are occasional deviations from the Conjunctives of the table; thus, R'bhi'-Geresh is in Ps. 34:8 preceded by , , . In some of these cases, however, editions differ in their notation of the accents. Thus, in Ps. 5:7 some editions have , , before Silluk, others , , ; in Ps. 18:36, Prov. 30:17, some have , , others , , ; in Ps. 20:2 some have , , , others , , ; in Prov. 24:8 some have , , , others , , the two words being joined by Makkeph. So, again, some editions have in Ps. 9:11 , , before R'bhi'-Geresh, in Ps. 18:44 , , in Prov. 27:19 , , in Prov. 21:17 , , ; while other editions do not depart in these passages from the order given in the table. Similar discrepancies exist in the other sections likewise.

*b. Train of Athnahh.*—Athnahh may be preceded by one Conjunctive, , Ps. 5:8 (or , , Prov. 8:30, 34), , Ps. 5:3 (or , , Ps. 35:21, , , Ps. 69:2), , Prov. 23:3, , Ps. 14:3, Prov. 6:3 (or , , Prov. 16:10); by two, , , Ps. 6:8 (or , , Ps. 7:17), , , Prov. 28:25, Ps. 5:2 (in some editions the latter example has , , , ), , , Ps. 14:5, , , Prov. 11:12, 14:21, , , Ps. 37:1, , , Prov. 8:21, , , Ps. 25:16; by three, , , , Prov. 24:21, , , , Ps. 6:6 (or , , , , Ps. 9:10, or , , , , Ps. 16:10), , , , Ps. 10:17, , , , Prov. 8:13, , , , Ps. 18:50, , , , Ps. 10:13, , , , Prov. 6:27, , , , Ps. 72:3; by four, , , , , Prov. 3:12, , , , , Prov. 24:16, , , , , Ps. 34:7 , , , Ps. 32:2 (in some editions), , , , , Prov. 1:19, , , , , Ps. 65:2.

If Athnahh be preceded by a Disjunctive in its own section, it will be Tiphhha initial, Ps. 1:6, 26:4. Tiphhha initial may be preceded by one Conjunctive, , Ps. 5:6; by two, , , Ps. 9:19 (or , , , Ps. 14:1, or , , , Ps. 16:9), , , , Ps. 32:11, , , , Ps. 35:14, 15, , , , Prov. 25:20; by three, , , , , Ps. 23:6, , , , , Ps. 27:1, , , , , Ps. 12:5 (or , , , , , Prov. 27:14), , , , Ps. 9:14.

*c. Train of Merka-Mahpakh.*—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35 10. or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or, Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or, Ps. 13:6), Ps. 21:10, Ps. 27:2 (or, Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. *Train of R'bhi*.—R'bhi may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or, Ps. 23:4, or, Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or, Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or, Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or, Ps. 5:9), Prov. 6:22, Ps. 18:1 (or, Ps. 7:7, or, Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or, Ps. 39:6, or, Ps. 3:8, or, Ps. 41:14), Ps. 19:14 (or, Ps. 39:12), Ps. 40:11, Prov. 24:31.

e. *Train of Pazer*.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or, Prov. 30:8), Ps. 32:5 (or, Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or, Ps. 28:5), Ps. 13:3 (or, Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 25:29 (where some editions have ).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, Ps. 17:14, or their equivalents, e. g. Tiphkha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphkha initial Ps. 16:17. 3. Writing two accents upon the same word, מִפְּנֵי הַיָּדָם Ps. 5:11, הוֹרֵי Ps. 27:11, נִבְרָאֵי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֶנִּי אֶמְצֵל Ps. 6:3, Merka-Zarka הִנֵּנִי כִּי Ps. 22:9, Mahpakh-Zarka בָּאֵה כִּי Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, **בַּצֵּץ** Prov. 1:19, may be either **בַּצֵּץ** or **בַּצֵּץ** according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable

# MAKKEPH.

§ 43. Makkeph (**מַקֵּפֶה** *joining*) is a horizontal stroke by which two, three, or even four words may be united. **אֶתְּנֶנָּה** Gen. 30:31, **יֵשׁ-לִירָל** Gen. 33:11, **וְאֶחָד-קִלְ-אֲשֶׁר-לֶךָ** Gen. 12:20, 25:5, Ex. 20:11, **עַל-כֵּן-דִּבֶּר-פָּשַׁע** Ex. 22:8, **עַל-כֵּן-בִּגְדֵי-שָׁחָץ** Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, **אֵל**, **עַל**, **אֶל**, **כֵּל**, **אֵל**, **מֶן**, **בֵּן**, **נָא**, etc. Examples are not wanting, however, of longer words similarly united, e. g. **שְׁלֹשָׁה-עָרִים** Deut. 19:15, **נִפְשֵׁה-הָלֵךְ** 1 Kin. 17:21, **אֶמְרֵיהֶנָּה** Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, **אֶתְּנֶנָּה** **אֶתְּנֶנָּה**, or failing this, will commonly receive the secondary accent Methegh, **אֶתְּנֶנָּה**, **שְׁמִירָתָם**, **אֶתְּנֶנָּה**.

*a.* Tsere remains before Makkeph in כֶּן, נֶר, צֶד, צֵץ; it sometimes remains and is sometimes shortened in שֵׁם, שֵׁט, *siz*, צֵד e. g. Gen. 16:13 שֵׁם-יְהוָה, but ver. 15 שֵׁם-בְנוֹ. It once remains according to some editions in אֶחָד Job 41:26, a word which is three times written אֶחָד without Makkeph, Ps. 47:5 60:2, Prov. 3:12. Comp. §19. 2, *a.*

*b.* Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. יְסֻד־בֵּינָה Jer. 46:20, and perhaps פִּקְח־קוֹיִחַ Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בֶּרַךְ עֲלֵי־ם Lam. 4:3, בְּחֵר בְּחֵיחַ 2 Chron. 34:6, and probably אֶחָד־הָבִי Hos. 4:18, לְחַפֵּר פְּרוּחַ Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בְּחֵר עֲלֵי־ם and אֶחָד־הָבִי.

### METHEGH.

§ 44. Methegh (מֶתֶגַּח *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. וּמַהֲתִיבוֹנוֹת, מִמֶּסְקָנוֹתֵיהֶם, בְּחֵיחַם, וְיִצְיָאֵר, יִצְחָק, הָאֱלֹהִים. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יְהוָה-לֹו Gen. 22:8, קִרְאִם-לָהֶם 1 Sam. 21:7.

*a.* Sometimes, however, particularly when the nature of the syllables requires it, §32. 1, Methegh takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, *הַשְׁאִירֶנּוּ* Num. 21:35, *מִלֵּה־הַבְּשָׁן* Num. 21:33, *מִלֵּה־בְּבִל* Jer. 34:1 *וְכָל־שְׂהִיחוֹם* Gen. 30:32, *הָלֹא־נָח* 1 Sam. 21:12, *קִיר־לִי* Ex. 19:5.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives e. g. *הַזִּירְהִי* Deut. 4:26, *וְזִרְהִינָה* Josh. 22:27, where the tone falls on the penult, *יְהוֹיָקִים* Jer. 26:21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz. :

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. *וְהַתְּחַנְנוּ* 2 Sam. 22:24, *וּמִהֲתַחֲנוּ* Job 1:7, *וְהַתְּחַנְנוּ* Ezek. 42:5, *שְׂאֵל־הָאִישׁ* Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. *וַיִּמְאָס* Jer. 33:24, *אִי־כָל־הַמִּצְוָה* 1 Kin. 21:1, *וְהִירְצֵנִי* Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, *וְהָאִישׁ*, *וְהָיָה*, *וְהָאִישׁ* Gen. 30:38, *וְהָיָה*; sometimes to intermediate syllables, § 20. 2, e. g. *סִבְיָה* Isa. 9:17, 10:34, *עֲמִדָּה* Obad. ver. 11, particularly after He interrogative or when Daghesch-forte has been omitted as after the article, Vav conversive, and the preposition *מִן*, e. g. *הַמִּשְׁלַח*, *הַלֵּל*, *כְּנִירוֹת*, *הַצִּפְרֵדִים*, *לְמִנְצָה*, *וְהָיָה*; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. *מִדְּשָׁא* Gen. 1:11, *הַבָּתִּים* Ex. 12:7, *זֶעֱךְ* Zech. 14:2.

a. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *a*, *i*, and *u* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *a*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. *וַיִּנְבְּאָה* Gen. 6:19, *וַיִּלְבָּאָה* Gen. 31:4, though it is sometimes

e. g. וְלֹהֶם לֵי Gen. 1:18, וְשָׁבָה Judg. 5:12. The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּנָה Gen. 32:22, וְהָעֵלִי Gen. 45:25; and even three occur upon successive syllables, e. g. וּמִמְצַמְדָּה Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לִישׁוּעָה, וְהַשְׁבָּחָה, וְאַחֲרֵיהֶּה, מִתְּנָה לֵי.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלֹחַנָּה Job 1:11, 2:5, וְעֵרְאֵל Job 19:6, נִתְקָה Ps. 2:3, כְּמִתְּנָה Jer. 49:18, כְּמִלִּי Ruth 1:11.

a. A Methegh so situated is called *Gaya* (אָפָּה *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Ma'ikh* (מֵיחַ *prolonging*), with a short Hhirik it was called *Hhiruk* (חִירִיק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *l*, e. g. אֲנִתְּמָם Isa. 66:13, לֹא לִהְיוֹת Deut. 12:31, וְאַחֲרָם Zech. 7:14, וְעֵלֶיכֶם Num. 10:23, וְיִתְּנָה Josh. 22:12.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֲרָיָה Cant. 1:7, שְׁאֲרָיָה Cant. 3:1; שְׁיָם Cant. 6:5, שְׁיָם Lam. 4:9

עֲרֻבוֹת Num. 31 12, עֲרֻבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָה or אֶלְכָה Gen. 45:28, שְׂאֵרֵי זֶרַח or שְׂאֵרֵי זֶרַח Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

# K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קרי *read*), and K'thibh (כתוב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'rī, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמֶר Josh. 6:7 is connected the marginal note קרי וַיֹּאמֶר. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמֶר. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֹּאמֶר. Again, in ver. 9, וַיִּקְרָא in the text refers to קרי in the margin; the K'rī is here וַיִּקְרָא, and the K'thibh, whose vowels are left to be determined by the reader, וַיִּקְרָא. Jer. 42:6 has אֶלְכָה where the marginal note is קרי אֶלְכָה; the K'rī is accordingly אֶלְכָה, and the K'thibh אֶלְכָה. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note כתיב ולא קרי, *written but not read*, placed in the margin, e. g. חמש Ezek. 48:16, נא 2 Kin. 5:18, ירדך Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note קרי ולא כתיב, *read but not written*, e. g. Judg. 20:13 in the text . . . , and in the margin בני, to be read בָּנִי; so Jer. 31:38 בָּנָאִים. In 1 Kin. 21:8 the first letter of הַסְפָּרִים is left unpointed as superfluous, and in Job 2:7 עַד, is explained by the margin to stand for עָדָה: so Jer. 18:23 יְהוֹדִי for יְהוֹדִיָּה.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name יהוה, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were אֲדֹנָי Lord, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when, to avoid repetition, it is read אֱלֹהִים and pointed יְהוָה Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kúpios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was יְהוָה, יְהוֹהָה, or יְהוֹהָה. The common pronunciation Jehovah is manifestly founded upon the error of combining



the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yalve* or *Yal'va*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are וְהָיָה, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read וְהָיָה, though the sound indicated by the letters is in all probability וְהָיָה. So וְיִשְׁכְּבוּ read וְיִשְׁכְּבוּ, and וְיִרְשְׁבוּ read וְיִרְשְׁבוּ.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

## ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

*a.* These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as *Θαρα* *ῥαρα*, *Βαλαμ*, *Γαβων*, *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, *Ολιβεμα*, *Κερε*, *Γεβ*, especially before *ח*, as *Κορε*, *Ζαρε*. (2.) *ē* is written for *ī* and *ō* for *ū*, *Χετταιοι*, *Γεενα*, *Γεδων*, *Μεσραμ*, *Οχοζαβ*, *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *Καυαν*, *Ναβαν*. (4.) The vowel letters are softened into their homogeneous vowels *συκρα*, *συνδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *Σαβωα*, *Ραγουηλ*, *Χερουβιμ*, *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *Μολοχ*, *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

## ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g. :

הָיָה *to be, exist*, חָיָה *to live* ; נָבַח *to pour forth*, נָבֵא the same idea applied to words, *to prophesy* ; עָנַף *to encircle the neck with an ornament*, חָנַף *to strangle*, אָנַף applied to sounds uttered in strangulation, *to groan* ; רָגַל *to go about as a spy*, רָבַל *to go about as a merchant* ; כָּנַס *to collect*, אֲנוּס *treasures* ; גָּבִיעַ *a cup*, קוֹבֵץ or קוֹבֵץ *a helmet* (of similar shape) ; רַךְ *tender, delicate*, רָק *thin* ; תָּקַן *to make straight*, תָּקַן *to straighten the beam of the balance, to weigh* ; בְּכוֹר *first born*, בְּכוֹר *first ripe*, בָּקָר the first portion of the day, *the morning* ; תָּלָה *to suspend*, הָלָה applied to a bucket, *to let down* ; חָצַר *to cut*, קָצַר *to reap* ; זָהָב *gold*, צָהָב *yellow* ; טָפַן *to conceal*, שָׁפַן and צָפַן *to hide away as treasures*, סָפַן *to cover with boards* ; נָחַץ *to destroy by tearing down*, נָחַשׁ *to destroy by uprooting* ; טָבַח *to slay*, זָבַח *to sacrifice* ; חָבַל *to bind*, גָּבַל *to bound* ; פָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַק *to break in pieces* ; קָצַב *to cut off*, הָצַב *to hew stone*, חָטַב *to cut wood* ; פָּחַר *to surround*, עָטַר *to encircle the head with a crown* ; נָחַץ *to pour out*, נָסַף *to pour in libation or in casting metals* ; צָהַר *to shine*, טָהַר *to be pure* ; חָרַח *to engrave*, חָרַשׁ *to plough* ; בָּרַן *to prove*, בָּחַר *to approve, choose* ; שָׁתָה *to drink*, its causative הִשְׁתָּה *to break through*, חָקַר *to investigate* ; נָצַב *to place*, its reflexive הִתְנַצַּב.

2. By the transposition of letters, e. g. :

פָּרַץ *to deal violently*, פָּצַר *to urge* ; חָצַר *to cut with the sickle, reap*, חָרַץ *to cut with the teeth, bite* ; נָשָׂה *to blow*, נָפֶשׁ *breath* ; כָּנַס *to collect*, כָּס *riches*, מִסְכְּנוֹת *storehouses*.

3. By the addition of a letter :

Thus, from the letters צַר, in which inheres the idea *c.* compression, are formed צָרַר *to bind*, צָרַר *to press together*. אָצַר *to heap up*, יָצַר *to be*

*straitened*, נָצַר *to guard, besiege*, קָצַר *to restrain*, חֲצַר *an enclosure*, from נו are formed גָּזַר *to cut*, קָצַר *to cut off*, גָּזַז *to cut loose, go away*, גָּזַז *to shear* כָּזַל *to plunder*, גָּזַר *hewn stone*; פָּרַשׁ *to unfold, make distinct*, פָּרִישׁוֹ *to spread out*; בִּרְמֵס *a vineyard*, בִּרְמֵל *a garden*.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard*, נָצַר poetic; בְּרוֹשׁ *cypress*, בְּרוֹשׁ once in poetry; סָגַר *to shut*, rarely סָכַר; סְעָרָה *storm*, שְׂעָרָה rare and poetic; סָכַף *to cover*, once שָׁכַף: דָּעָה *to be quenched*, once דָּעָה; תָּעַב *to abhor*, once תָּעַב *to be foolish*, once כָּסַל; עֲוֹלָה *iniquity*, once עֲוֹלָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

*To laugh* in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) זָעַק which is the more frequent form in other books; בָּשָׂב, בָּשָׂבָה *a lamb*, occur in the Pentateuch interchangeably with בָּבֶשׂ, בָּבֶשָׂה, which are the only forms found in other books; *a sceptre* שֵׁבֶט, but in the book of Esther שְׂרָבִית; *Damascus* דַּמָּשְׁקַיִם, in Chronicles דַּמָּשְׁקַיִם; *how* 1 Chron. 13:12, דַּמָּשְׁקַיִם; *how* 1 Chron. 13:12, דַּמָּשְׁקַיִם; *how* 1 Chron. 13:12, דַּמָּשְׁקַיִם.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, א being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:



a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

### CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ׀ is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpaël, e. g. הִקְטִיל = הִקְטִיל for הִקְטִיל; הִקְטִיל probably for הִקְטִיל § 82. 5. b. In אֶזְכָּר Ezek. 14:3 א is prefixed instead of ׀. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. זְרוֹעַ, אֶזְרוֹעַ *arm*; הִמָּלֵךְ, אֶחָד *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above. e. g. אֶבְשָׁרִים, אֶבְשָׁרִים, אֶבְשָׁרִים. So in Chaldee אֶבְשָׁרִים *blood*, Heb. בָּשָׂר; אֶבְשָׁרִים *garden*, Heb. גַּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.





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first or the second member of the reduplication to a liquid  $\aleph$  or  $\aleph$ , e. g.  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$  Isa. 23 : 11 for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  Job 18 : 2 in the judgment of some for  $\aleph\aleph\aleph$  ends, though others make the  $\aleph$  a radical, and give the word the sense of *snares*. The conjecture that  $\aleph\aleph\aleph$  Pa. 64 : 7, Lam. 3 : 22 is for  $\aleph\aleph\aleph$  is unnecessary and unwarranted.

4. When  $\aleph$  of the Hithpael of verbs would stand before a sibilant, it is transposed with  $\aleph$  and  $\aleph$ , and with  $\aleph$  it is in addition changed to  $\aleph$ . Thus,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ .

a. In  $\aleph\aleph\aleph$  Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages  $\aleph$  is likewise transposed with  $\aleph$  and changed to  $\aleph$ : thus, Chald.  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is  $\aleph$  appearing in this conjugation is  $\aleph\aleph\aleph$  Isa. 1 : 16, where  $\aleph$  is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of  $\zeta$  (=  $\delta\sigma$ ) into  $\sigma\delta$ , as  $\sigma\upsilon\phi\iota\sigma\delta\omega$  for  $\sigma\upsilon\phi\iota\zeta\omega$ .

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final  $\aleph$  has been assimilated to a following initial  $\aleph$ ; viz.  $\aleph\aleph\aleph$  Isa. 35 : 1 presumed to be for  $\aleph\aleph\aleph$ ;  $\aleph\aleph\aleph$  Num. 3 : 49 for  $\aleph\aleph\aleph$  Ex. 21 : 30, Ps. 49 : 9;  $\aleph\aleph\aleph$  Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ן and ך, from the end of a word.

a. ן of the verbal endings ון and ין is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. וְיָרְדוּ Deut. 8 : 16, but mostly וְיָרְדוּ Gen. 32 : 20, commonly וְיָרְדוּ Ruth 3 : 4, commonly וְיָרְדוּ. So, too, in some proper nouns, מְנַדֵּן Zech. 12 : 11, מְנַדֵּן Josh. 12 : 21; שִׁלֹּן, whose original ן is shown in the derivative שִׁלְלִי and is perpetuated in the modern name *Seilan*.

b. In like manner ך is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲזָנִים from אֲזָנִים, בָּהִים from בָּהִים.

c. If the feminine endings ה and ה have, as is probable, a common origin, this may be best explained by the assumption that ה is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state הַכְּמָה, absolute הַכְּמָה, but with a suffix הַכְּמָהּ; קִשְׁלָהּ (comp. אֲזָלָה Deut. 32 : 36), קִשְׁלָהּ. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ח, because ה in this case represents not *h* but the vowel *a*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, וְעִבְרָהוּ Jer. 5 : 22, or § 53. 3. a. וְעִבְרָהוּ Isa. 33 : 21 for וְעִבְרָהוּ, אֲרוּמָהוּ Ex. 15 : 2 for אֲרוּמָהוּ. Comp. Gr. *ἀνόσιος* and English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. וְיָד for וְיָד, וְיָד for וְיָד, וְיָד for וְיָד. The only exceptions are the four words וְיָד, וְיָד, וְיָד, וְיָד Prov. 21 : 8, וְיָד Gen. 11 : 30, וְיָד 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. וְיָד is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. וְיָד for וְיָד, וְיָד for וְיָד.

*a.* In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אַרְיֵיָהּ Isa. 6:9 for אַרְיֵיָהּ.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוֹאִים Hos. 11:7 for תְּלוֹיִם Josh. 10:26; גְּבוּאִים Hos. 11:8 for גְּבוֹיִם Gen. 10:19; דְּוָדִים from דְּוָדִי; צְבָאִים (also צְבָאוֹת) for צְבוֹיִם; בְּלוֹאִי Jer. 38:12 for בְּלוֹיִי (or as some read, בְּלוֹיִי) ver. 11.

*a.* In like manner ו is changed to א before וֹת in the word נְאוֹת for נְיוֹת from נָוָה; it is consequently unnecessary to assume, as Gesenius does, a singular נָוָה which never occurs.

### CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, דּוֹקָב for דְּבָבָב; טַטְטָפוֹר for טוֹטְפוֹר; בָּבֶל for בְּבָלָל Gen. 11:9; צִלְחוֹת 2 Chron. 35:13 from צִלְחָה Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ו is softened to its homogeneous vowel *u* before other labials or vowelless letters, e. g. וְדָבָר, וְדָבִיר; the softening of an initial ו to *u* only occurs in אִישִׁי 1 Chron. 2:13 for יִשִׁי ver. 12, אִשׁ 2 Sam. 14:19, Mic. 6:10 for יִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הַוְּדָר for הוֹדָר § 59, בְּהוֹדָה for בְּהוֹדָה, unless they are doubled, as מִישְׁנִי, צָנָה, and occasionally even

then, e. g. מִיָּמִי for מִיָּמִי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּה, מִצָּה, מִצָּה for מִצָּה.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֵאָכֵל; in אָמַר preceded by ל, thus לֵאמֹר; in אָלְחִים and certain forms of אָדוֹן preceded by the prefixes ו, כ, ל, thus, וְאֵלְחִים, וְאֵדוֹן, וְאֵדוֹן, וְאֵדוֹן, but אֵלְחִי, אֵדוֹן, אֵדוֹן, אֵדוֹן. The following examples are of a more individual character, e. g. נִאֲוֶה for נִאֲוֶה, נִאֲוֶה 1 Kin. 11:39 for נִאֲוֶה, נִאֲוֶה Num. 11:4, נִאֲוֶה Jer. 40:1, נִאֲוֶה Isa. 14:23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יוֹכֵל Ezek. 42:5, and אוֹכֵל Hos. 11:4 from אָכַל Job 8:8 for רִשְׁוֹן, רִשְׁוֹן Deut. 32:32 for רִשְׁוֹן, and the examples cited § 53. 2, a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending הִי in proper names to הִי, thus הִי, הִי, הִי. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable ה is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִיָּכֶה after the rejection of ה becomes מִיָּכֶה. So in those rare cases in which ה is substituted for the suffix ה, e. g. מִיָּכֶה Lev. 13:4 for מִיָּכֶה. The proper name מִיָּכֶה Num. 34:28 is derived not from מִיָּכֶה but מִיָּכֶה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, אֵשׁ for אֵשׁ, אֵשׁ, אֵשׁ, אֵשׁ Ezek. 25:6 from אֵשׁ ver. 15; אֵשׁ Ps. 139:20 for אֵשׁ, so אֵשׁ Jer. 10:5; אֵשׁ from אֵשׁ, אֵשׁ Neh. 6:8 for אֵשׁ, אֵשׁ Isa. 51:20, אֵשׁ Deut. 14:5; אֵשׁ 1 Sam. 14:33 for אֵשׁ, אֵשׁ Isa. 10:13 for אֵשׁ, אֵשׁ Zech. 11:5 for אֵשׁ; this even occurs after mixed syllables, e. g. מִלְּאֵה for מִלְּאֵה, מִלְּאֵה for מִלְּאֵה, מִלְּאֵה for מִלְּאֵה, particularly in proper nouns מִלְּאֵה for מִלְּאֵה, מִלְּאֵה for מִלְּאֵה. So, מִלְּאֵה Eccles. 2:13 for מִלְּאֵה Jer. 25:36 for מִלְּאֵה, מִלְּאֵה Prov. 30:17 for מִלְּאֵה. There is no instance of this with י, on the contrary, מִלְּאֵה Cant. 5:2, 12.

(4) At the end of words י and י, when without a vowel of their own and preceded by a vowelless letter, invariably



arisen in the lapse of time; **נִער** in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is **נַעֲרָה**; **היא** in the Pentateuch *he* or *she*, in other books *she* is always **הִיא**; the form of the demonstrative **הַזֶּה** is found only in Genesis, **הֵלֵךְ** in writers after the time of Moses, **הַלֵּךְ** in Ezekiel; the plural of the demonstrative in the Pentateuch **אֵל** or **אֵלֶּה**, elsewhere, with a single exception, **אֵלֶּה**. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. **קָטַל** *to kill*, Chald. **קָטַל**, Syr. **كَتَلَ**, Arab. **قَتَلَ**, Ethiop. **ቀጥለ**.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. **מִשְׁפָּחָה**, **מִדְבָּר**. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ë*) and the reverse, these changes being confined, except in rare in-





the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלַח for שֶׁלַח; פָּעַם for שֶׁפַּעַם; יִגְבֶּה for יִגְבֶּהּ; שֶׁפַּעַם for שֶׁפַּעַם; שֶׁפַּעַם from שָׁפַעַם.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שֶׁפַּעַם in the imperative but not in the infinitive for שֶׁפַּעַם; שֶׁפַּעַם for שֶׁפַּעַם, but שֶׁפַּעַם not שֶׁפַּעַם for שֶׁפַּעַם. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שֶׁפַּעַם always, but שֶׁפַּעַם and שֶׁפַּעַם but שֶׁפַּעַם but שֶׁפַּעַם. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שֶׁפַּעַם but שֶׁפַּעַם. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שֶׁפַּעַם for שֶׁפַּעַם; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before *h*, e. g. שֶׁפַּעַם from שֶׁפַּעַם Job 31:24 (in most copies) from שֶׁפַּעַם, שֶׁפַּעַם from שֶׁפַּעַם. (5) *a* in many cases prefers the diphthongal vowels *e* and *o*, thus שֶׁפַּעַם, שֶׁפַּעַם, שֶׁפַּעַם but שֶׁפַּעַם; שֶׁפַּעַם, שֶׁפַּעַם. (6) *r* partakes of this preference for *ā* to a limited extent, e. g. שֶׁפַּעַם for שֶׁפַּעַם or שֶׁפַּעַם; שֶׁפַּעַם from שֶׁפַּעַם.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. שֶׁפַּעַם, שֶׁפַּעַם, שֶׁפַּעַם.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. שֶׁפַּעַם and שֶׁפַּעַם, or with a slight distinction, as שֶׁפַּעַם, in pause: שֶׁפַּעַם, construct שֶׁפַּעַם. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. שֶׁפַּעַם 1 Kin. 14:3, and in most editions שֶׁפַּעַם Jer. 13:25. As final *a* is always either quiescent or otiant, it never receives Pattahh furtive. The letter *r* never takes it unless it be in a single instance, and that in a penultimate syllable שֶׁפַּעַם Ps. 7:6, which is probably to be read *yiraddoph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for שֶׁפַּעַם, after the analogy of שֶׁפַּעַם Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Dagheesh, as in the related words





חֻקִּי for חֻקִּי, בְּדִבֵּר for בְּדִבֵּר, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי from מִלְכָּה (מִלְכָּה); מִלְכִּי from מִלְכָּה; חֻבְלִי from חֻבֵּל, רִחֻקִּי from רִחֻקָּה. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עֲבָדִי, רִחֻקִּי for רִחֻקִּי, לְחַלִּי for לְחַלִּי, לְחַפֵּר for לְחַפֵּר, פִּעֲלָהּ for פִּעֲלָהּ.

a. Vav before a guttural follows the rule just given; before י, and sometimes before ה or ו followed by י, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus בְּבָדִי, וִיחִי, וְיָחִי and וְיָחִי, וְיָחִי.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol. to which the following Pattahh is then assimilated, e. g. פִּתְּחָה for פִּתְּחָה construct of פִּתְּחָה, מִמְלִכָּה for מִמְלִכָּה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מִשְׁפָּחָה for מִשְׁפָּחָה.

c. In מִצְאָתָם Gen. 32:20 for מִצְאָתָם the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרֵב for לְרֵב, לְכָתָה for לְכָתָה. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְצַח, לְפַעַל, לְיָחֵן. If either letter is י, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. לְיָחֵן, לְיָחֵן, but לְיָחֵן.

a. When the penultimate letter is ו or ו, it in a few instances takes Seghol, as אֶחָד, בְּרֵחַ, לְחָם. When the final letter is א, it either remains otiant, § 16, or requires Seghol, אֶחָד, אֶחָד, אֶחָד; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, אֶחָד, אֶחָד or אֶחָד, אֶחָד. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. יִסְבִּי for יִסְבִּי, יִסְבִּי for יִסְבִּי (Daghesht-forte disappearing at the end of the word), יִסְבִּי for יִסְבִּי, יִסְבִּי Job 31 : 15 for יִסְבִּי (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel י, or ו may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, סְבִיחַ, סְבִיחַ.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *i* and *u*, e. g. קִים, תְּשַׁבֵּךְ, תְּשַׁבֶּה, קִים, תְּשַׁבֵּךְ, תְּשַׁבֶּה, so הִסְפִּיר, קָשָׁף, נִגְבֹּן. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִינִיק from מִינִיק, or the reduplication of the doubled letter is no longer heard and the Dagghesh-forte does not appear, § 25, e. g. הִסֵּב comp. הִסֵּב.

*a.* The vowel *e* is in like circumstances often reduced to one of its constituents *a*, e. g. הַקְטָלִי from הַקְטִיל, קָטַל from קָטַל, הַלְבֵּנָה from הַלְבֵּה, תַּלְרִנָּה, תַּלְרִנָּה, תַּלְרִנָּה, תַּלְרִנָּה, תַּלְרִנָּה, תַּלְרִנָּה, and occasionally to its other constituent *i*, e. g. הַקְטָלִי from הַקְטִיל, הַקְטָלִי from הַקְטִיל. The only example of Shurek in a Segholate form is תַּשְׁוֶּחָה Lev. 5:21.

5. In unaccented syllables *ī* and *ū* are preferred to *ē* and *ō* before doubled letters, אֶתְּ, אִתְּ; תֵּתְּ, תִּתְּ; הֶסְפַּתְּ from הֶסֶב, וְהִסְבֵּתְּ; וְהִסְבֵּתְּ comp. מִקְטֵל, חֶקְ, חֶקֶי, though such forms as חֶלְנֵי, עֶדָה, כֶּרֶת, מֶלֶךְ likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, הַפֶּה, אֵיזָה, אִי, אֲלֹה, אֵל, הַמֶּה, הֵם, גְּלֹת for גְּלוּתָה; לִיל, הַפֶּה, אֵיזָה, אִי, אֲלֹה, אֵל, הַמֶּה, הֵם, גְּלֹת for גְּלוּתָה; לִיל, הַפֶּה, אֵיזָה, אִי, אֲלֹה, אֵל, הַמֶּה, הֵם, גְּלֹת Ex. 15:10; יִבְסֻמוּ Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as אֵלֶּה, הֵמָּה, לְיָמֶיךָ. But

with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, ה to words in the absolute; and all of them to the feminine ending ת. Examples of ו: בְּנוֹ Num. 23: 18, 24: 3, 15, חִירוֹ several times, מְצִינֹ Ps. 114: 8. Examples of י: אֶהְבְּחִי Hos. 10: 11, אֶסְרִי Gen. 49: 11, בְּנִי *ibid.*, גִּבְהִי Gen. 31: 39, דְּבַרְחִי Ps. 110: 4, הֶפְלִי Ps. 114: 8, הִשְׁבִּי Ps. 123: 1, מְגִבְהִי Ps. 113: 5, מִשְׁפִּיכִי *ver.* 6, מְקִימִי *ver.* 7, מְוֹשִׁיעִי *ver.* 8, מִלְאֲחִי *ver.* 9, נֶאֱהָרִי Isa. 1: 21, קִנְזִי Ex. 15: 6, רִבְחִי Lam. 1: 1, שְׂרָחִי *ibid.*, שִׁבְלִי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e.g. גְּבִירָאֵל, מְלִכִּי-צָרָךְ, to certain particles, as בְּלָחִי, וּלְחָרִי, מִזִּי, and perhaps to such participial forms as יִשְׁבַּחֲחִי Jer. 22: 23. Ol' ה' אִימָרוֹהוּ Ex. 15: 16, אֶרְצֹה Isa. 8: 23, Job 34: 13, 37: 12, חֲרָסָה Judg. 14: 18, יִשְׁוָצָה Ps. 3: 3, 80: 3, Jon. 2: 10, יִלְחָה almost constantly, מִיָּתָה Ps. 116: 15, נִחְלָה Num. 34: 5, Ps. 124: 4, צוּלָהה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, עֲלָהה Job 5: 16, עֲלָהה Ps. 44: 27, 63: 8, 94: 17, עֲלָהה Job 10: 22, תִּמְלָהה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לָוֶה verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e.g. הַשְׁמִיחַ Neh. 3: 13 from הַשְׁמִיחַ after the rejection of א by § 53. 2. *o*: בִּיחַ after the softening of י to *i* becomes בִּיחַ; קִשְׁלֹה by the rejection of ה becomes קִשְׁלֹה; יְהוּ prefixed to proper names is from יְהוּ for יְהוּ, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; *i* י with *i* י may form *ī* י, or the first *ī* may be changed to *iy*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes *īy*, e.g. עֲבָרִי with ים becomes עֲבָרִים or עֲבָרִים. So, י before ה forms יְה, and before ו forms יְו, e.g. עֲבָרִיה, עֲבָרִיו; in like manner ו is changed before ו into *ūv*, forming וּו, which, by § 56. 3, becomes וּו, e.g. מְלָכִיה, by the substitution of וּת for וּת, מְלָכִיוּת. *ī* י followed by *ū* ו forms *īv*, e.g. הַמְסִיוֹ Josh. 14: 8. הַמְסִיוֹ for הַמְסִיוֹ; פִּירֹה, פִּירֹה; קִשְׁלֹה, קִשְׁלֹה; קִשְׁלֹה, קִשְׁלֹה. *ī* י before *ī* י or *ū* ו is resolved into *āy*, which, joined with the appropriate semi-vowels, becomes י and י, the virtual

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סִי־י with י. becomes סִי־י, and with הוּ סִי־י. The same resolution of י. occurs before final ה, forming יֶה, and by § 61. 2 יֶה, thus נִעֲרִי with ה becomes נִעֲרִיֶה.

a. Grammarians have disputed whether in such words as עֲבָרִיִּים, פִּלְבִּיּוֹת the point in י is Dagheshe-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyīm*, *malkhuyyoth*, or *ibhriyīm*, *malkhāyoth*. If the explanation given above be correct, it is Dagheshe-forte Conservative. Comp. קָיָם, קָיָם.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲבָרִיִּים 2 Chron. 17:11 from עֲבָרִי and ים the vowels are kept separate by an interposed א.

c. In words of לִי formation, such as עָשָׂה, עָשָׂה, עָשָׂה and חָ, י, ו, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עָשָׂה, עָשָׂה, עָשָׂה (like קָטְלִים) from which י is rejected by § 53. 3. In the same way עָשָׂה, etc., from עָשָׂה are for עָשָׂה, עָשָׂה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Dagheshe-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz. :

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (.) stands before a guttural with (.) always before ה, e. g. הָאֵל for הָאֵל, הָאֵל Prov. 21:22, הָאֵל (also when ה has Hhateph Kamets, e. g. הָאֵל Judg. 9:9), often before ה and ע, particularly if it receives the secondary accent, e. g. הָאֵל for הָאֵל, הָאֵל but הָאֵל, הָאֵל, rarely before א and ר, הָאֵל Gen. 14:10, הָאֵל Neh. 9:18, 26 but הָאֵל Ezek. 35:12.

b. When (.) before a guttural is followed by another consonant with (.) or (.) before a guttural but הָאֵל, הָאֵל, once before the liquid ל, e. g. הָאֵל Ex. 33:3 for הָאֵל, and once before נ e. g. הָאֵל for הָאֵל.

c. In הָאֵל 1 Sam. 28:15 and the combination הָאֵל a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in הָאֵל Ps. 20:4, and הָאֵל after the liquid נ.

• 2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מְלֶכֶּךָ for מֶלֶךְ, יְרֵב for יֵרֶב, אֶרֶץ for אֶרֶץ, but בְּרִית, שָׁנָה; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֶוֶן, אֶיֶן. Rarely in other cases יְרֵכֶם for יֵרֶכֶם, where the change is facilitated by the preceding ר.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הָיָם for הֵיָם, הָיָר for הֵיָר, הָאֶרֶץ for הֵאֶרֶץ.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יֵשֶׁב and יֵיָשֶׁב.

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְׁמֵר, הַשְׁמֵר, יָעֵב, יָעֵב; רָשָׁם, רָשָׁם; רָעֵז, רָעֵז.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטַל, יָעֵב, לָקַחַת, יִהְיֶהֱלֵין, occasionally *ē*, e. g. נָקַל, שָׁמוּחַ, גָּלְדִין, רָאִבִּינִין, rarely *ō*, e. g. יִקְצִינִין. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכוֹת from מֶלְכָּה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a. These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (.), e. g. אָמַר, אָמַר; פָּחַדָּה, פָּחַדָּה; אֶרֶץ, אֶרֶץ; עָבַד, עָבַד, and bringing back Kamets



Hhatuph shortened from Hholem to its original length וְיָמִית וְיָמִית. (2) Restoring vowels which have been dropped in the course of inflection, e. g. דְּבָרִי, דְּבָרִי, עֲבָדִי, עֲבָדִי. (3) Changing simple Sh'va in trilateral syllables and before the suffix הָ to Seghol, e. g. יָדָיו, בִּיתָהּ, בִּיתָהּ. (4) Changing compound Sh'va to the corresponding long vowel, e. g. חֹלִי, חֲצִי (חֲצִי), חֲצִי, חֲצִי, חֲצִי.

*a.* Pattahh sometimes remains without change, e.g. פָּר Ps. 132: 12, חֶבְרוֹתָ 2 Sam. 2: 27; נַצְלֵנוּ Jer. 7: 10; גִּבְעָחִי Prov. 30: 9; צָדֻקָהִי Job 34: 5; אֲנֻכְלוּ Neh. 5: 14. Seghol more frequently, מְזַדֵּס, מְגַדֵּם, תְּמַךְ and תְּמַךְ. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, e.g. הָיוּ Isa. 18: 5 for הָיוּ, so: הָשִׁב Isa. 42: 22; חָפֵץ Gen. 17: 14; וַיִּטְבַּח Gen. 21: 8; וַיִּלֶּךְ Gen. 25: 34, which, in one word of Segholate formation, is converted to Seghol, e.g. יוֹשֵׁעַ, יוֹשֵׁעַ. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus רִחוּץ, רִחוּץ; רָחַבְשׁ, רָחַבְשׁ; שָׂכְלָחִי, שָׂכְלָחִי; דְּרָבוֹן Eccl. 12: 11; הִדְרָכוֹ 1 Sam. 13: 21; עֵז, עֵז Gen. 49: 3; תַּשְׁבַּח, תַּשְׁבַּח Lev. 26: 34, 35; יַעֲשֶׂה, יַעֲשֶׂה. Sometimes, instead of changing the Sh'va before ה to Seghol, its vowel is shifted, thus בָּהּ, בָּהּ; לָהּ, לָהּ; זָמְרָה, זָמְרָה, and in Ex. 29: 35 אחיהא. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh, and Merka with Mahpakh, almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bbhi\* and Shalsheleth, e. g. וְנִבְּרָה־יִשְׂרָאֵל Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha וְלֹכְחִי Deut. 13: 5, Pashta וְשִׁמְעִי ibid., Geresh וְשִׁמְעִי Ezek. 40: 4, and even with Conjunctives, e. g. וְאֵינִי Isa. 49: 18, וְיִצְחָק Ezek. 17: 15, וְגַם 2 Chron. 29: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (,) or (.) in certain forms of לָח verbs, e. g. הָלַל from הִלָּל, וָיָצַד for וַיֵּצֵא 1 Sam. 21 : 14 for וַיִּהְיֶה, וַיִּשְׁתָּח for וַיִּשְׁתַּח. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. הָרָחַל for הִרְחִיל.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, מִקְדָּשׁ; מִלֵּךְ, מִלֵּךְ; מִקְדָּשׁ, מִקְדָּשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הוֹסִיף Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שְׂמִי, שְׂמִי; מוֹד, מוֹד; דָּר, דָּר.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דְּבָרִים, דְּבָרִים for דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקְטִיל from הַקְטִיל; קָמָה from קָמָה; הַקְטִיל from הַקְטִיל.

קָטְלָהּ from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְּךָ from מִלְּךָ, סִרְרִי from סִרְרִי.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטְלָהּ and קָטְלָהּ from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19: 15 from מִדְּבָר, הִשְׁמִלָּה Fzek. 8: 2 from הִשְׁמַל.

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטַל, שְׁמִי from שֵׁם, or retained either unaltered, as הִקְרִימוּהוּ from הִקְרִים, מִשְׁכָּן from מִשְׁכָּן, or with a change of quality from pure to diphthongal or the reverse, מְחִיָּקָה from מְחִיָּק, מְחִיָּקָה from מְחִיָּק, מְחִיָּקָה from מְחִיָּק.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		Long.	Short.
Guttural, . . .	<i>pure</i>	$\bar{a}$	$\check{a}$
Palatal, . . .	<i>diphthongal</i>	$\bar{e}$	$\check{e}$
	<i>pure</i>	$\bar{i}$	$\check{i}$
Labial, . . .	<i>diphthongal</i>	$\bar{o}$	$\check{o}$
	<i>pure</i>	$\bar{u}$	$\check{u}$

## PART SECOND.

### ETYMOLOGY.

#### ROOTS OF WORDS.

§ 67. **ETYMOLOGY** treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַסַם to lay waste comp. בָּרַסַם; וָלָצַה to burn comp. וָלָצַה; שָׂרַעַפִּים a branch comp. שָׂרַעַפִּה; שְׂרָעַפִּים thoughts comp. שְׂרָעַפִּים; שְׂרָעַפִּים a sceptre comp. שְׂרָעַפִּים; שְׂרָעַפִּים tranquil comp. שְׂרָעַפִּים; שְׂרָעַפִּים to spread comp. שְׂרָעַפִּים; or by blending two different roots, e. g. הָרַעַשׁ to be fresh composed of הָרַעַשׁ and הָרַעַשׁ; הָרַעַשׁ a certain one = הָרַעַשׁ; הָרַעַשׁ a frog from הָרַעַשׁ to leap קָרַעַשׁ (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַר, גָּזַר, גָּזַר, have in common the two letters גז with the associated idea of cutting, §50. 3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב father, אָח brother, אָם mother, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco*, *vocabam*, *vocatio*, *vocabulum*, *vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco*, *in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (מַעֲלָוִים *actions*), nouns (שֵׁמוֹת *names*), and particles (מְצָרִים *words*).

## PRONOUNS.

### PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הוּא
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתָּם
{ Thou <i>f.</i>	אַתָּה, אַתָּה	Ye <i>f.</i>	אַתָּה, אַתָּה
3. { He	הוּא	They <i>m.</i>	הֵם, הֵם
{ She	הִיא	They <i>f.</i>	הֵן, הֵן

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33:9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36:28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתָּה; אַתָּה occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַת without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַת is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous י, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21, 16: 31, 21: 9. Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hū* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. *μέ*, *vōi*, Lat. *me*, *nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric τῷ, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hā*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is ים. In the first person ים is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אַתָּה; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִינִי, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*, Sans. *aham*), became אֲנִינִי or by § 53. 2, אֲנִינִי. The plurals of the second and third persons were originally אַתְּנָה, הִיאנִי, which are still



preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *קָטַלְתָּוּ* *רָקַעְתָּוּ*. The vowel *ā*, however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *עֵהָם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ו*, is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *בְּנוֹיִים* *cognomina*; the first person is *בְּנִי* *the speaker*, the second *נִכְנָח* *present*, the third *נִכְחָר* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes :

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	נִי	נֵה	
2. { <i>Masc.</i>		הָ	הֵם	
		הָ	הֶן	
3. { <i>Masc.</i>		הוּא	ם	הֵם
	הָ	הָ	ן	הֶן

In the first person singular *י* is attached to nouns, and *נִי* to verbs. In the second person the palatal *כ* is substituted for the lingual *ר* of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֵם*, *הֶן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *הֵם*, *הֶן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

## DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֵהָ	<i>this</i>	PLURAL, אֵלֶּה <i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֵה or זִה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	הַזֶּה	הַזֵּה	הַזֶּה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הִיא is used for the remote demonstrative *that*.

## RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, §23. 1. In a few instances the prefix *וְ* takes the vowel (.) followed by Daghesh-forte, Judg. 5:7, Cant. 1:7, Job 19:29; once it has (,) before *אֲשֶׁר* Judg. 6:17, and twice (,) Eccl. 2:22 (in some copies), 3:18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. *אֲשֶׁר שָׁלְחוֹ* *who he sent him*, i. e. whom he sent, *אֲשֶׁר זָרַעַי* *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb *שָׁם* *there*, e. g. *אֲשֶׁר שָׁם* — *אֲשֶׁר* *where*, *שָׁם* — *אֲשֶׁר* *whither*, *מִשָּׁם* — *אֲשֶׁר* *whence*.

a. The prefix *וְ* occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5:7, 6:17, 7:12, 8:26, 2 Kin. 6:11, 1 Chron. 5:20, Job 19:29, Ps. 122–124, 129, 133–137, 144, Lam. 2:15, 16. The word *בְּשָׁמַיִם* Gen. 6:3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition *בְּ*, the relative *שָׁם* and the particle *גַּם* *for that also*; but the most recent interpreters derive it from the verb *שָׁגַג* *to err*, and translate *in their erring*.

b. *אֲשֶׁר* or *שָׁם* is also used for the conjunction *that*. Comp. Lat. *quod*.

## INTERROGATIVE AND INDEFINITE PRONOUNS.

§75. 1. The pronouns *מִי* *who?* or *whoever* relating to persons, and *מָה* *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of *מָה* is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed *מֶה* and the following letter is doubled, e. g. *מֶה-שָׂמוֹ* Ex. 3:13. Before the stronger gut-

turals ה and ח it also commonly receives (.), e. g. מִהֲיָיָה Ps. 39 : 5, מִהֲחַסְרָתִי Gen. 31 : 36. Before the weaker gutturals א, ע, and ר, it commonly takes (.), e. g. מִהֲאֵלָה Zech. 1 : 9, מִהֲעִבְדָּהָ 2 Kin. 8 : 13, מִהֲרִיחָם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. l. a, e. g. מִהֲהִיָּה לוֹ Ex. 32 : 1, מִהֲיִחַסְרָתִי Gen. 20 : 9, מִהֲעִשְׂתִּיהָ ib., מִהֲקוֹל 1 Sam. 4 : 14, מִשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4 : 2, מִלֵּב Isa. 3 : 15, מִהֲלָאָה Mal. 1 : 13, מִיָּהם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun זֶה, זֹאת, thus אִי זֶה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי לָזֹאת *for what? why?* Jer. 5 : 7.

3. The words פְּלִי אֶלְמִנִי which are always used in combination, or contracted into one פְּלִמִּנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. ὁ δέῖνα; they are, however, derived not from pronominal but verbal roots.

## VERBS.

### THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנִיָּיִם *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	" passive.
3.	פָּעַל	Pi'el	Intensive active.
4.	פֻּעַל	Pual	" passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִיל	Hophal	" passive.
7.	הִתְפַּעֵל	Hithpa'el	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבדים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (נִפְעַל), or Pe Yodh (פִּיעַל) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עִיַּו); one whose third radical is He, a Lamedh He (לִיעַה); one whose second and third radicals are alike an Ayin Doubled (עִיעַ), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִלְבַּב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *הָיָה* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, *φυλάττεσθαι*; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, *μεταμέλεσθαι*; or expresses reciprocal action, *רָצוּ* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, *μάχεσθαι*, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׁאַל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרָא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שִׁחַת* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *רָדַד* to descend, Hi. to cause to descend, bring down; *בָּיָא* to come, Hi. to bring; *רָאָה* to see, Hi. to show.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשַׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מָחַס* Hi. to be sweet, prop. to cause sweetness; *שָׂכַל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אָמַץ* Hi. to be brave, prop. to act bravely; *זָקַן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *עָשַׁר* Hi. to enrich and to grow rich; *שָׂמַן* Hi. to make fat and to become fat (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָטָה* K. to extend or to bend, trans. and intrans., Hi. *id.* trans. In Job 23 : 11, Ps. 125 : 5, Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to bend (*the steps*).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָלַט* Pi. to deliver, Hith. to escape, deliver one's self; *צָדַק* Pi. to justify, Hith. to justify one's self;

הִשָּׁחַט Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִקְדָּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִכָּחַם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, הִפְתִּיחַ Pi. *to open*, Hith. *to open for one's self*; הִתְחַלַּק Hith. *to inherit (for one's self)*; הִתְחַנֵּן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, הִתְחַבֵּד Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; הִתְחַדַּד *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal הִתְחַבֵּד *to forget*, Hith. *to be forgotten*; הִתְחַבֵּד Pi. *to atone*, Hith. *to be atoned*; הִתְחַבֵּד Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, הִתְחַבֵּד Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קִדְּשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, כָּבַח Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בָּרַךְ Pi. *to bless* (prop. to kneel in worship), Hi. *to cause to kneel* (as a physical act), הִצִּיחַ Pi. *to break the bones* (הִצִּיחַ), Hi. *to render strong*; or by restricting them to special applications, הִתְחַבֵּד Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); הִתְחַבֵּד Hi. *to change*, Pi. *to change* (the clothes); הִתְחַבֵּד Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, הִתְחַבֵּד Ni. and Hith. *to be poured out*; הִתְחַבֵּד Ni. and Hith. *to talk with one another*; הִתְחַבֵּד Ni. *to be blessed*, Hith. *to bless one's self*; הִתְחַבֵּד Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; הִתְחַבֵּד Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same



sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *בָּשָׁה* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *רָסָה* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׂמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *גָּלָה* *to uncover*, *הָלַךְ* *to be sick*, *יָדַע* *to know*, *רָצַח* *to bring forth*, *שָׁמַר* *to visit*, *יָרַח* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root but from some noun which has sprung from it. These are called *Denominatives*. Thus, *כָּרַךְ* K. *to break the neck* (*כָּרַךְ*); *עָשָׂה* K. *to tithe* (*עָשָׂה* *ten*); *לָבַן* *to make bricks* (*לָבַן*); *נָלַךְ* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*נָלַךְ* *heart*); *בָּרַךְ* Pi. *to act as priest* (*בָּרַךְ*); *קָבַע* Pi. *to build a nest* (*קָבַע*); *מָרַבַּע* Pu. part. *square* (*מָרַבַּע* *four*); *מִשְׁקָר* Pu. *almond-shaped* (*מִשְׁקָר*); *מָהָלַע* Pu. *died scarlet* (*מָהָלַע*); *הִשְׁלִיךְ* Hi. *to snow* (*הִשְׁלִיךְ*); *הָאָזַן* Hi. *to give ear* (*הָאָזַן*); *חָפַח* Hi. *to snare* (*חָפַח*); *הִמְלִיךְ* Ho. *to be salled* (*הִמְלִיךְ*); *הִתְיַחֵד* Hith. *to make one's self a Jew* (*הִתְיַחֵד*); *הִצְטִיחַ* Hith. *to supply one's self with provision* (*הִצְטִיחַ*). A verbal form may occasionally arise even from an adverb, *נִהַלָּא* Ni. part. *removed far away* (*הִנָּלָא*), or an interjection, *יִיחַס* Hi. *and he stilled* (*יִיחַס* *hush!*).

## PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַר, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem. or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקֵן <i>to be old.</i>	קָבַר (Isa. 24:20 קָבַר) <i>to be</i>	מָה <i>to die.</i>
חָפֵץ <i>to delight.</i>	חָבֵר <i>heavy.</i>	נָבֵל <i>to fade.</i>
חָצַב <i>to hew.</i>	קָטַר <i>to be right.</i>	צָמָא <i>to thirst.</i>
טָהַר <i>to be clean.</i>	לָבַט and לָבַט <i>to put on.</i>	קָמַל (Isa. 33:9 קָמַל) <i>to</i>
טָמֵא <i>to be unclean.</i>	קָלָא trans. or intrans. (Esth. 7:5 קָלָא trans.) <i>to</i>	וָיָל <i>withler.</i>
רָבַשׁ <i>to be dry.</i>	7:5 קָלָא trans.) <i>to</i>	שָׂנֵא <i>to hate.</i>
רָחַס <i>to fear.</i>	רָחַס <i>fill or be full.</i>	שָׁמַל <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב <i>to love.</i>	גָּדַל <i>to be or become</i>	הָרַל <i>to cease.</i>
אָשַׁם <i>to be guilty.</i>	גָּדַל <i>great.</i>	הָמִין <i>to be leavened.</i>
בָּצַק <i>to swell.</i>	הָבַח <i>to cleave to.</i>	חָנָה <i>to be profaned.</i>
נָבַר <i>to prevail.</i>	הָשַׁן <i>to grow fat.</i>	חָסַר <i>to lack.</i>

הָפַר <i>to blush</i> (distinguished from הָפַר <i>to come upon, to dig</i> ).	חָפַץ <i>to be strong.</i>	חָפַץ <i>to be sated.</i>
חָפַץ <i>to be weary.</i>	חָפַץ <i>to be holy.</i>	חָפַץ <i>to rejoice.</i>
חָפַץ <i>to possess.</i>	חָפַץ <i>to come near.</i>	חָפַץ <i>to forget.</i>
חָפַץ <i>to be pleasant.</i>	חָפַץ <i>to be hungry.</i>	חָפַץ <i>to dwell.</i>
		חָפַץ <i>to be desolate.</i>
		חָפַץ <i>to hear.</i>

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אֹר <i>to shine.</i>	יָכַל <i>to be able.</i>	רָב (Ps. 18 : 15 רָב) <i>to shoot.</i>
בוֹשׁ <i>to be ashamed.</i>	רָקַשׁ <i>to snare.</i>	שָׁלַל (Gen. 43:14 שָׁלַלְתִּי) <i>to be bereaved.</i>
טוֹב <i>to be good.</i>	קָטַן (see §86. a) <i>to flow.</i>	
יָרָא <i>to dread.</i>	קָטַן <i>to be small.</i>	

2. The Niphal is formed by prefixing נָ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָשַׁל, קָשַׁל.

4. The Hiphil and Hophal are formed by prefixing הָ with the proper vowels; thus, הִקְשַׁל, הִקְשַׁל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַשַּׁל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ה of the prefixed syllable will be transposed with it, הִתְקַשַּׁל, הִתְקַשַּׁל. If the first radical be צ, the ה will be transposed, and in addition changed to ט, e. g. הִתְקַשַּׁל. If the first radical be one of the linguals ד, ט, or ת, the ה will be assimilated or united to it by Dagheshe-forte, הִתְקַשַּׁל, הִתְקַשַּׁל.

a. In one instance הִתְשׁוּטְטָה Jer. 49:3 ה remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 יִשְׁחָרְחָשׁ, elsewhere יִשְׁחָרְחָשׁ; ה is likewise assimilated to the sibilant שׁ in the only Hithpael form in which that letter is the initial of the root הִתְשׁוּטְטָה Isa. 1:16. In one instance הִתְקַשַּׁל Judg. 19:22 ה remains without assimilation before ד. The ה may either be assimilated or not to the initial נ of two verbs נָבַח, נָשָׂא, and the initial כ of two verbs כָּפַר, כָּפַר. It is assimilated to the כ of כָּבַח, which occurs but twice in the Hithpael, to the נ of נָאֵץ, which only occurs once, and in one instance to ר, viz. יִרְחָק Isa. 33:10 but יִרְחָק Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to אנכי and אתה of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ה have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הוא of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus. הִקְטִיל, קָטַל — הִקְטִיל. הִקְטִיל. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If קָטַל to *kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English. \*

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, §76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical כ, which, with its Daghash-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁרַשׁ *to uproot* and שָׁרַשׁ *to take root*; Pi. קָבַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָבַם, in a physical sense, *to raise up*; Hi. הִנִּיחַ *to cause to rest. to set down*, and הִנִּיחַ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִקְטַל Isa. 59:3, Lam. 4:14, *to be exceed*

*ingly defiled*, stronger than the simple Niphal נִגְזַל; Niphal of Hithpael נִגְזַלְתִּי Ezek. 23 : 48, נִגְזַרְתִּי Deut. 21 : 8, נִשְׁחָדָה Prov. 27 : 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz. :

1. The absolute infinitive is formed by changing the last vowel in Hip̄h̄il and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֵל, which form actually occurs, § 91. *δ*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֵל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *α*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the פ in order to give full effect to the reduplication; thus הִנְקֵטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

*α*. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three *חָצַב*, *נָבַל*, *שָׁבַן* take Hholem, and two *חָפַץ* and *שָׁמַם* take indifferently Hholem or Pattahh. Of verbs with middle *o* in the preterite three *נָזַל*, *קָטַן*, and *שָׁבַל* take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

<i>אָבַל</i> to mourn.	<i>נָגַשׁ</i> to come near.	<i>רָבַץ</i> to lie down.
* <i>אָלַף</i> to learn.	<i>נָפַל</i> (intrans.) to fall	<i>רָגַז</i> to rage or tremble.
* <i>אָמַץ</i> to be strong.	off.	* <i>רָטַב</i> to be wet.
* <i>אָנַף</i> to be angry.	* <i>נָהַף</i> to be poured.	<i>רָכַב</i> to ride.
* <i>חָבַל</i> to become vain.	<i>סָלַק</i> (§ 86. b.) to ascend.	* <i>רָפַד</i> to spread.
<i>חָזַק</i> to be strong.	<i>עָשַׁן</i> to smoke.	* <i>רָקַב</i> to rot.
<i>חָכַם</i> to be wise.	* <i>עָרַח</i> to be removed.	<i>שָׁבַב</i> to lie down.
<i>חָשֶׁה</i> to be dark.	* <i>צָדִיק</i> to be righteous.	<i>שָׁלַט</i> to rule.
* <i>בָּטַל</i> to be foolish.	<i>קָלַל</i> to be lightly esteemed.	* <i>שָׁלַם</i> to be complete.
<i>לָמַד</i> to learn.		* <i>שָׁמַן</i> to grow fat.
<i>מָחַס</i> to be sweet.	* <i>קָטַב</i> to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

<i>בָּגַד</i> to deal treacherously.	<i>חָמַם</i> to be hot.	<i>נָשַׁךְ</i> to bite.
<i>נָזַר</i> fut. <i>o</i> , to tear, fut. <i>a</i> , to resolve.	<i>חָנַן</i> to be gracious.	<i>פָּעַל</i> to do.
<i>חָלַף</i> (mostly fut. <i>e</i> ) to go.	* <i>חָרַשׁ</i> fut. <i>o</i> , to plough, fut. <i>a</i> , to be silent.	<i>פָּשַׁט</i> to strip off.
<i>זָעַם</i> to curse.	<i>טָרַח</i> to tear.	<i>קָטַם</i> to use divination.
* <i>חָבַט</i> to bind.	<i>רָצַר</i> to form.	<i>קָצַר</i> fut. <i>o</i> , to cut off, fut. <i>a</i> , to be short.
* <i>חָלַשׁ</i> fut. <i>o</i> , to subdue, fut. <i>a</i> , to be weak.	<i>מָצַל</i> to trespass.	<i>שָׁכַח</i> to rest.
	<i>נָדַד</i> to flee.	<i>חָמַם</i> to be finished.
	<i>נָדַר</i> to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. *יָרַח*, *יָרַשׁ*.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

*a.* Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing נָ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

*a.* The following are the fragments used for this purpose in the various parts of the verb:

### *Preterite* (עָבַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is ת, which, appended to the masculine, would give תָּת, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. b. Commonly, however, in verbs as in nouns and adjectives, the final ת is dropped, § 55. 2. c, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, תָּתָה.

2 masc. The appended ה is derived from תָּה.

2 fem. תָּה from תָּה.

1 com. ה changed from ה of אָה; compare the similar relation of the suffixes ה, כ, to the pronouns אָה, אָה, § 72. The Ethiopic retains the *k* unaltered, *katalku*.



**PLURAL.** 3 *com.* The original plural termination § 71. b. (2) is a nasal ׁ or ׀ preceded by the vowel ׀. The full ending ׀ is still found in a very few instances, § 86. b, generally the ׀ is dropped, § 55. 2. a.

2 *masc.* ׁ from ׁ.

2 *fem.* ׁ from ׁ.

1 *com.* ׁ from ׁ.

### Future (עֲתִיד).

(2) **SINGULAR.** 3rd *pers. masc.* The prefixed ׀ is from ׀; the vowel ׁ, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ׀, and this at the beginning of words becomes ׀, § 56. 2.

3 *fem.* ׁ, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ׁ is from ׁ, ׁ, from the latter of which is derived the appended ׀ of the feminine.

1 *com.* The prefixed ׁ is from ׁ.

**PLURAL.** 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ׁ, ׁ, denoted by ׁ appended to the singular, the 2 *fem. sing.* termination ׀ being dropped as superfluous.

1 *com.* The prefixed ׁ is from ׁ.

### Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ׁ, the sign of the second person, and restoring the ׀ in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקִי) fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְקִי) intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	רָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	רָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	רָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	רָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	רָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	רָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	רָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	רָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	רָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	רָטַל
constr.		קָטֹל	הִקְטִיל	קָטֹל	(רָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטָל	יִקְטֹל	יִרְטֹל
	3 f.	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּרְטֹל
	2 m.	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּרְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּרְטְלִי
	1 c.	אֶקְטֹל	אֶקְטָל	אֶקְטֹל	אֶרְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִרְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּרְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּרְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּרְטַלְנָה
	1 c.	נִקְטֹל	נִקְטָל	נִקְטֹל	נִרְטֹל
IMPER.	2 m.	קָטַל	הִקְטִיל	קָטַל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטַלְנָה	הִקְטַלְנָה	קָטַלְנָה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

## PERFECT VERBS.

[illegible]

*a.* In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. יִקְטֹל for יִקְטֹלְהוּ, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached. e. g. יִקְטֹל for יִקְטֹלְהוּ. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. אֶקְטֹל, אֶקְטֹלְהוּ.

(2) Terminations consisting of a vowel, viz., ה, ו, and י of the feminine singular and י of the plural, occasion the rejection of the vowel in the ultimate, §66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of (.) in the imperative, e. g. הִקְטֹלְהִי but הִקְטֹלְהִי. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הִקְטֹלְהִי for הִקְטֹלְהִי, §61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ו, י, נ, ז, occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (.) in the preterite, and from י, to (.) in the future, הִקְטֹלְהִי, הִקְטֹלְהִי, §61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, רָכַחְתִּי.

(4) Terminations consisting of a mixed syllable הָ, הֵ, occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, הִקְטֹלְהִי from קָטַל.

## REMARKS ON THE PERFECT VERBS.

### KAL.

§86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Patah upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, הִקְטֹלְהִי, רָכַחְתִּי, רָכַחְתִּי. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. הִקְטֹלְהִי, רָכַחְתִּי. The words נָזַל Judg. 5:5, נָזַל Isa. 63:19. 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Daghash-forte emphatic, §24. c, by Gesenius as Niphal preterites from נָזַל *shook*, comp. נָזַח Gen. 11:7, נָזַח Am. 3:11 from נָזַח, נָזַח.

*b. SING. 3 fem.* The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזַלְהָ Deut. 32:36 (with the accent on the penult because of a following monosyllable, §35.1.), and אָזַלְהָ Ezek. 46:17 from אָזַלְהָ. The vowel letter א is once written in place of ה, אָזַלְהָ Ezek. 31:5 *K'thibh*, §11.1. *a.*

*2 masc.* The vowel letter ה is sometimes appended as in the pronoun אָהֵה from which the termination is taken, אָהֵהָ Mal. 2:14, אָהֵהָ Jer. 17:4; so in other species besides Kal, אָהֵהָ Gen. 31:30, אָהֵהָ Job 38:12 *K'thibh*, אָהֵהָ Ps. 73:27. In the last example the ה of the root is united by Daghesh-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter אָהֵהָ Job 23:17, אָהֵהָ Ps. 89:45, אָהֵהָ Isa. 16:10, אָהֵהָ Ex. 5:5, אָהֵהָ Ezek. 28:8, אָהֵהָ Gen. 19:19, אָהֵהָ Jer. 49:37.

*2 fem.* The full termination הֵי of אָהֵי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, אָהֵיָ Ezek. 16:22, and repeatedly in the same chapter. אָהֵיָ Ruth 3:3; so in other species אָהֵיָ Jer. 3:5, אָהֵיָ Jer. 13:21. See also Jer. 4:19, 22, 23, 46:11.

*1 com.* The vowel letter י is, contrary to the ordinary rule, §11.1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, אָהֵיָ Ps. 140:13, אָהֵיָ Job 42:2, אָהֵיָ 1 Kin. 8:48, אָהֵיָ Ezek. 16:59.

*PLUR. 3 com.* The full ending הֵי only occurs in אָהֵיָ Deut. 8:3, 16 אָהֵיָ Isa. 26:16, and אָהֵיָ Isa. 29:21 from אָהֵיָ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb אָהֵיָ which nowhere else occurs. An otiant א, §16.1, is twice added to this person, as is regularly the case in Arabic, אָהֵיָ Josh. 10:24, אָהֵיָ Isa. 28:12. The forms of similar appearance אָהֵיָ Ps. 139:20, אָהֵיָ Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, §57.2. (3). The occasional omission of the vowel letter י from the *K'thibh*, e. g. אָהֵיָ 1 Sam. 13:19, אָהֵיָ Esth. 9:27, אָהֵיָ Deut. 21:7, אָהֵיָ Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָהֵיָ etc. אָהֵיָ etc.; the *K'ri* has substituted אָהֵיָ etc. אָהֵיָ etc. for the sake of a more exact concord of the verbs with their subjects, §48.

*2 masc. and fem.* There is no example of a verb middle ה in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In אָהֵיָ Am. 4:3, ה is added to the *2 fem.* as to the corresponding pronoun.

§87. *INFINITIVE.* The Hholem of the construct is usually written without י, אָהֵיָ Isa. 33:1, though not invariably, אָהֵיָ and אָהֵיָ, and before Makkeph is shortened to Kamets Hliatuph, §64.1, אָהֵיָ Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגִיד Isa. 48:8 but שָׁכַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁכַב 1 Kin. 1:21 *et passim* and שָׁפַל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הִדְבָּקָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אָהָבָה, רָצָה, בָּאָהָה Jer. 31:12, חָמְלָה Ezek. 16:5, טָמְאָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it יִמְלֹךְ, יִכְתֹּב, and יִבְחֹב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, יִמְלֹכֶה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. יִבְחֹבֶה Hos. 8:12; in יִבְחֹבֶה Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, - § 65. 2, יִבְחֹבֶה Prov. 8:15, יִבְחֹבֶה Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפֹּטוּ Ex. 18:26, יִבְחֹבֶה Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 יִבְחֹבֶה.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: הִבְחֹבָהּ Deut. 33:16, הִבְחֹבָהּ Job 22:21, paragogic הָ, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in הִבְחֹבָהּ 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending הִבְחֹבָהּ.

2 *fem.* הָ is sometimes added to the long vowel with which this person ends הִבְחֹבָהּ Ruth 2:8, הִבְחֹבָהּ Ruth 3:4, הִבְחֹבָהּ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הִבְחֹבָהּ Isa. 57:8.

1 *com.* נָסַק Ps. 139:8, though by some grammarians referred to נָסַק, is probably for נָסַק from נָסַק, the liquid ל being excluded, and Daghesheforte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc.* and 3 *masc.* The full plural termination הֵן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, יִבְחֹבֵהּ Ruth 2:9, יִבְחֹבֵהּ Josh. 24:15, יִבְחֹבֵהּ Ex. 9:29, יִבְחֹבֵהּ Josh. 4:6, יִבְחֹבֵהּ Ps. 104:28, יִבְחֹבֵהּ 1 Sam. 2:22, Josh. 2:8, הִבְחֹבֵהּ Deut. 11:22, הִבְחֹבֵהּ Jer. 21:3; so in other species, יִבְחֹבֵהּ Job 19:23, יִבְחֹבֵהּ Job 21:21, הִבְחֹבֵהּ Gen. 32:20 and הִבְחֹבֵהּ Ps. 58:2, הִבְחֹבֵהּ 2 Kin. 6:19, הִבְחֹבֵהּ Mic. 2:8, יִבְחֹבֵהּ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer יִבְחֹבֵהּ Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final הָ has been assimilated to the initial הָ of the following word, § 55. 1; in all probability, however, הָ is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

**3 fem.** In a very few cases the initial **י** of the masculine form is retained, the distinction of gender being sufficiently marked by the termination **יָצְאוּהָ** Dan. 8:22, **יָחַמְנָה** Gen. 30:38, **יָשָׁרְנָה** 1 Sam. 6:12; or, on the other hand, the termination **י** of the masculine is retained, the gender being sufficiently indicated by the prefixed **ח**, **חָבְשָׁהּ** Jer. 49:11, **חָקְרָבִי** Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. **יָרָטְשִׁי** Hos. 14:1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in **חָקְרָאָהָ** Ex. 1:10, **חָרְדָּהָ** Job 17:16, **חָרַבְתְּהָ** Isa. 28:3, **חָשְׁבָהָ** Isa. 27:11, **חָשְׁלָהָ** Judg. 5:26, is unnecessary; in the first passage **חָרַבְתְּהָ**, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where **נָה** may be the suffix with Nun epenthetic in place of the more usual form **חָשְׁלָהָהּ** *her hand—she puts it forth*. Comp. Obad. ver. 13.

**2 and 3 fem.** The vowel letter **ו** is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination **נָה**, particularly when there are other vowel letters in the word, **נָחַמְתִּיךָ** Gen. 27:1, **נָחַמְתִּיךָ** Gen. 30:38, **נָחַמְתִּיךָ** Gen. 33:6, **נָחַמְתִּיךָ** Ezek. 3:20, **נָחַמְתִּיךָ** nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with **ך** this is united by Daghesh-forte with the affix **נָה**, §25, **חָשְׁבָהָ** Ezek. 17:23, **חָקְרָאָהָ** Ezek. 32:16, or without Daghesh, **חָשְׁבָהָ** Ruth 1:13, **חָאֲמָנָה** Isa. 60:4, **חָרַבְתָּהּ** Ps. 71:23 in most editions. So in the *fem. plur. imperative*, **חָאֲנִינָה** Gen. 4:23.

§89. **IMPERATIVE. Sing. masc.** The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without **י**, e. g. **מָקִי**, yet not always, **שָׁפֵי** and **שָׁפִי**; before Makkeph it is shortened to Kamets Hhatuph **מָקֵי** Judg. 9:14. It may perhaps be similarly shortened without Makkeph in **סָפֵי** Judg. 19:5, comp. ver. 8, §19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, §65. 3. *b*.

**Fem. sing. and masc. plur.** The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, §61. 1, **מָלֵי** Judg. 9:10, **מָשְׁכִי** Ezek. 32:20 (but **מָשְׁכִי** Ex. 12:21, for the Methegh see §45. 2), **מָלֵי** Zeph. 3:14, **מָלֵי** Mic. 1:16, and (with **י** retained in the K'thibh) **מָלֵי** 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, **מָלֵי** Zech. 7:9, **מָלֵי** Nah. 2:9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, §22. *a*. (1); such cases as **חָשְׁבָהָ** Isa. 47:2, **חָשְׁבָהָ** Jer. 10:17, are exceptional.

**Fem. plur.** The final vowel **ו** is dropped in **שָׁמְעוּ** Gen. 4:23, §90; occasionally **ו** is not written though the vowel remains, **מָצְאוּ** Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written in-differently with or without Vav, בּוֹגֵר and בּוֹגֵר, mostly without when additions are made to the word. In מוֹצֵרֶת Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סֵרִיב 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵם Isa. 41:7, upon the recession of the accent. הוֹמֵר Ps. 10:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יָמַר, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נֹבֵל *fuding*, נֹשֵׁם *desolate*, verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, מְלֵא *full*, זָקֵן *old*, רָגַז *afraid*.

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, כֹּבֵשׁ and כֹּבֵשׁ *wearing*, שֹׁכֵן and שֹׁכֵן *dwelling*, בֹּטֵחַ *trusting*; there are occasional instances of the same thing in transitive verbs, זָכוֹר *remembering*, אֹחֵז *holding*. The last vowel is with few exceptions as מִשָּׁם Deut. 32:34, שָׁמָּה, נָא, written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יֹלֶדֶת Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יֹלֶדֶתִי Jer. 22:23, טֹלְדֹתִי Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יֹלֶדֶת Gen. 17:19, and with י paragogic in the K'thikh יֹלֶדֶתִי Ezek. 27:3.

2 *masc. plur.* מְשַׁחֲרֵם Ezek. 8:16, the Hithpael participle of שָׁחַר. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מְשַׁחֲרִים which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחַר *to worship*, and שָׁחַר *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.



3 *plur.* : מְקַלְלִינִי *they are cursing me*, Jer. 15:10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and טָרַח *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלִי and the preterite קָלַלְתִּי; and Ewald changes the text to מְקַלְלִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלִינִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject בָּלָה by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְקַלְלִי as if for מְקַלְלִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

## NIPHAL.

§ 91. a. PRETERITE SING. 3 *masc.* Some copies have נִגְזַע Jer. 50:23 with Seghol under the prefixed Nun for נִגְזַע.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִכְסֵה Gen. 31:30, נִלְחָה Judg. 11:25, נִגְלָה 1 Sam. 2:27, נִקְרָא 2 Sam. 1:6; of the longer form given in the paradigm נִקְרָא Jer. 32:4, which once appears with prosthetic א in place of ה Ezek. 14:3 אֶדְרִשׁ, § 53. 1. a. The construct infinitive usually has Tsere הִשָּׁפֵץ Ezek. 16:36, but is in one instance הִנְחֵה Ps. 68:3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִשָּׁפֵץ 1 Kin. 20:39, הִשָּׁמַר Deut. 4:26. The prosthetic ה is commonly retained after prefixed prepositions הִשָּׁפֵץ which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִשָּׁפֵץ Prov. 24:17, comp. הִשָּׁפֵץ Dan. 11:34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, הִשָּׁפֵץ Job 34:22, הִנְחֵה Judg. 9:38, הִנְחֵה Eccles. 7:26, rarely to Pattahh, הִנְחֵה Job 18:4. In the Imperative הִשָּׁפֵץ the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7:4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִשָּׁפֵץ Ezek. 21:29, הִנְחֵה Ps. 37:9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אֶשָּׁפֵץ Ezek. 20:36, 1 Sam. 12:7, אֶדְרִשׁ Ezek. 14:3, אֶנְכְּבֶהָ Ex. 14:4, 17.

PLUR. *fem.* Tsere rarely remains in the second syllable הִנְחֵה Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִנְחֵה Jer. 24:2, so with a pause accent, הִנְחֵה Isa. 13:16 K'ri, Zech. 14:2 K'ri, הִנְחֵה Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְמְצוּ Isa. 43:9, Joel 4:11, נִלְלוּ Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִמְכְּרוּ *contemptible*, is in form a Niphal participle from the noun מְכֹרָה *contempt*.

## PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in נִקְלַל Ezek. 28:23, and the passive form אֶמְלֵל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In אֶמְחַלְוּנִי Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in אֶמְחַלְוּנִי Ps. 38:11, חֲמַרְמַרְוּ Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets. § 82. 5. b (3), and in אֶמְבִּיהֵבִי Hos. 4:18, provided this is to be read as one word, § 43. b; if, according to the division in the Masoretic text, הֵבִי is a separate word, it is the imperative of הֵבֵה *to give*, though this is always elsewhere pointed הֵבִי. In הִפְצִייתָ Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹרְדָחִי 1 Sam. 21:3, שָׁרַשׁ Isa. 40:24, זָרַחַי Ps. 77:18, שׁוֹשְׁבֵי Isa. 10:13 *ful.* רִסְצִיר Hos. 13:3. *inf. abs.* הִגְוּ and הִרְוּ Isa. 59:13. *inf. const.* בּוֹשְׁסִיבִים Am. 5:11, *part.* מְשַׁפְּסִי Job 9:15, מִלְשֻׁנִי Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in נָשַׁי Gen. 41:51. The second syllable has Seghol in דָּבַר (in pause דָּבֵר), בָּפַר, בָּקַם (twice בָּבַם), Pattahh in אָבַר, גָּבַל (in pause), חָזַק, חָצַק, קָרַשׁ, שָׁלַם (in pause: שָׁלַמְוִי Isa. 19:21), and before Makkeph in לָמַד, מָלַט (: מָלַט in pause); *a* appears likewise in the pausal form קָבַצוּ Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of שָׁלַח Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קָבַצָה Deut. 30:3, קָרַשׁ Ex. 13:2, רָשַׁטְוִי Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. רָסַר Ps. 118:18, קָנָה 1 Kin. 19:10, רָעָה Ex. 21:19, בָּלִוּהָ Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, אָבַר Jer. 12:17, לָמַד Jer. 32:33, מָלַט Jer. 39:18, קָבַץ Mic. 2:12, שָׁלַח Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נָאץ 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in הִלְכִי Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, קָרַח Isa. 54:13, or on the recession of the

accent, צָחַץ Gen. 39: 14, 17, and in one instance besides, לָחַם Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, שָׁרָה Lev. 26: 18, וְמָרָה Ps. 147: 1, שָׁלַח Isa. 6: 13, צָדַקְתָּהּ Ezek. 16: 52.

e. FUTURE SING. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אָזְרָה Lev. 26: 33, § 60. 3. b, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאָסַרְתָּ Zech. 7: 14 for וְאָסַרְתָּ, § 60. 3. c.

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, חָרַטְשָׁנָה Isa. 13: 18, but חָרַטְבָּרְנָה Job 27: 4, and in pause Prov. 24: 2.

#### PUAL.

§ 93. a. Of the vowels proper to the first syllable of the passive, § 82. 5. b (3). Pual ordinarily has *ā*, which is preferred before a doubled consonant שָׁלַח, § 61. 5, and Hophal *ō* before concurrent consonants חָפַקְדָּה. This distinction is not steadfastly adhered to. however, and Pual occasionally appears with Kamets Hhatuph, כָּרַח Ezek. 16: 4, שָׁרָה Nah. 3: 7, כָּלָה Ps. 72: 20, כָּסֹה Ps. 80: 11, Prov. 24: 31, רָחַבְרָה Ps. 94: 20, מָאָדָם *passim*. This seems to furnish the best explanation of the disputed words חָרַצְחוּ or חָרַצְחוּ Ps. 62: 4, מָלְשָׁנִי Ps. 101: 5 K'ri, חָאָבְלָהוּ Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Dagghesh forte, § 59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that חָאָבְלָהוּ is the Kal future for חָאָבְלָהוּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. c. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer). *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali חָרַצְחוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc*.

b. The vowel *ā* of the first syllable is occasionally written with Vav, חָוָה Ezek. 16: 34, חָוָלָהוּ Ps. 78: 63, יוָלַד Judg. 18: 29, 13: 8, Job 5: 7, מָוָלָהוּ Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *mas.* An instance of paragogic ה, appended to the preterite is found in חָלַחְתָּה Ezek. 31: 15.

d. INFINITIVE. The absolute form occurs in גָּלַח Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As מְשַׁח, מְשַׁחֵם, מְשַׁחֵם; in a few instances the initial מ is omitted, לָחַח 2 Kin. 2: 10 for מְלָחַח (with Dagghesh-forte euphonic) Ezek. 21: 15, 16, יוֹכֶשֶׁת Eccles. 9: 12 for מְיוֹכֶשֶׁת, § 59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

## HIPHIL.

§94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. **הִדְלִמְנוּ** 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, **אֶגְלַחֲרִי** Isa. 63:3; in Isa. 19:6 **הִאֲזִיחוּ** is not a double Hiphil with both א and ה prefixed, but is a denominative from **אָזַח**, a derivative of **זָנַח**, which does not indeed occur in its simple form but is justified by the analogy of **אָכַז** from **כָּזַב**. ה takes the place of ה in **תִּרְגְּלַחֲרִי** Hos. 11:3; so likewise the future **תִּתְחַלֵּחַ** Jer. 12:5, and participle **מִתְחַלֵּחַ** Jer. 22:15, though the corresponding preterite is **תִּחַלֵּחַ** Neh. 3:20.

*SING. 3 masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it. e. g. **הִגִּדֵּל** 1 Sam. 12:24, but in every other place **הִגִּדִּיל**. So in the participle **מִתְדַּלֵּל** Job 11:3 but **מִתְדַּלִּים** Judg. 18:7.

*b. INFINITIVE. Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol **הִחַרֵּר** Prov. 24:23, 28:21, is mostly written without י, thus **הִחַבֵּר**, **הִחַבֵּשׁ**, **הִחַבֵּשׁ**, **הִחַבֵּשׁ**, **הִחַבֵּשׁ**, **הִחַבֵּשׁ**, though sometimes with it **הִחַבֵּיר** Am. 9:8 but **הִחַבֵּר** Isa. 14:23, **הִחַבֵּיר** and **הִחַבֵּל**, twice **הִחַבֵּיר**, nine times **הִחַבֵּשׁ**. Hhirik in this syllable is rare and exceptional, **הִחַבֵּיר** Ezek. 21:31, **הִחַבֵּיר** Josh. 7:7. א is prefixed instead of ה in **אֶחַבֵּיר** Jer. 25:3 and **אֶחַבֵּר** Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

*Construct.* The second vowel is commonly Hhirik written with י, **הִחַבֵּיר** rarely and as an exception without י, **הִחַבֵּר** Isa. 23:11, or with Tsere **הִחַבֵּל** Deut. 32:8, **הִחַבֵּשׁ** Deut. 26:12, Neh. 10:39, **הִחַבֵּיר** Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite **הִחַבֵּיר** Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, **הִחַבֵּיר** Jer. 50:34, **הִחַבֵּיר** Jer. 51:33, **הִחַבֵּיר** Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as **הִחַבֵּיר** Am. 8:4 but **הִחַבֵּיר** Ps. 8:3, **הִחַבֵּיר** once but **הִחַבֵּיר** fifteen times.

*c. FUTURE PLUR.* In a very few instances Hhirik is rejected upon the addition of the masculine plural termination **וְיִדְבְּקוּ** 1 Sam. 14:22, 31:2, **וְיִדְבְּקוּ** Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be **וְיִדְבְּקוּ** Job 19:3, which may be regarded as Kal.

*d. IMPERATIVE SING. masc.* The second syllable usually has Tsere without Yodh **הִחַבֵּשׁ**, **הִחַבֵּשׁ**, and before Makkeph, Seghol **הִחַבֵּר** Job 22:21, **הִחַבֵּר** 1 Sam. 23:11, **הִחַבֵּר** Isa. 64:8. There are a very few examples with Hhirik in pause, **הִחַבֵּיר** Ps. 94:1, to which some would add **הִחַבֵּיר** Isa. 43:8, but see Alexander, **הִחַבֵּיר** Prov. 19:25, **הִחַבֵּיר** Jer. 17:18.

*e. PARTICIPLE.* In **מִוֹצֵא** Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; **מִוֹצֵא** Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְהֻלָּכִים Zech. 3:7 for מְהֻלָּכִים, מְהֻלָּכִים Jer. 29:8, מְהֻלָּכִים 2 Chron. 28:23, מְהֻלָּכִים 1 Chron. 15:24 K'rī, 2 Chron. 7:6 K'rī. Comp. Chald. מְהֻלָּכִין Dan. 3:25.

**HOPHAL.**

[illegible]

b. PRETERITE. In הֲחֵלֵךְ *am I obliged to leave?* Judg. 9:9, 11. 13, the characteristic ה is rejected after ה interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הָתַחֵל Ezek. 16: 4, הָחֵל Josh. 9: 24. The construct has Pattahh, הֹחֵל Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, הִשָּׁמְעָה Ezek. 32:19, הִשָּׁמְעָה Jer. 49:8.

e. PARTICIPLE. In מִהִקְצֹתוֹ Ezek. 46:22 ה remains after the preformative ה.

HITHPAEL.

§96. *a.* PRETERITE. In two instances אָח is prefixed instead of הָח, viz., אָחַחְרִי 2 Chron. 20: 35, אָחַחְרֵיכֶם Ps. 76: 6. In the verb אָחַח Daghesh-forte is omitted in the second radical and the previous vowel lengthened, §59. *a.* הָחַחְרִי, הָחַחְרִי Judg. 20: 15, 17, הָחַחְרִי Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *o* in הָחַחְרִי Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of הָח to the first radical, the prefix takes *u*, §61. הָחַחְרִי (the accentuation is unusual) Isa. 34: 6, הָחַחְרִי Deut. 24: 4 (but in the future always הָחַחְרִי Lev. 21: 1 and repeatedly elsewhere), הָחַחְרִי (*inf. const.*) Lev. 13: 55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in אָחַח and אָחַח, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, §80. 2, the vowels of a proper passive species, §82. *b.* (3). In הָחַחְרִי Jer. 25: 16, הָחַחְרִי Jer. 46: 8 (elsewhere הָחַחְרִי, *inf. const.*) Isa. 52: 5, *o* prolonged from *u*, on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, יִחְיֶה, יִחְיֶהְלֵךְ, יִחְיֶהְלֵךְ, יִחְיֶהְלֵךְ, *inf. const.*, יִחְיֶהְלֵךְ, *imper.*, יִחְיֶהְלֵךְ, which before Makkeph is shortened to Seghol, יִחְיֶהְלֵךְ, Isa. 30: 29, יִחְיֶהְלֵךְ, Gen. 6: 9, יִחְיֶהְלֵךְ, Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, יִחְיֶהְלֵךְ, *pret.*, יִחְיֶהְלֵךְ, *pre'* and *imper.* (but *inf. const.* and *part.*



*thou mayest understand or understand thou*, Dan. 9:25, *אֶל-תִּשְׁלַט* *may it not or let it not rule*, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are *אֶהְיֶה* Isa. 42:6 and *נִרְאָה* Isa. 41:23 K'thibh, where the K'ri has *נִרְאָה*.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *ן*. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *לִי* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *ו*, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic *ו* is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, *שְׁמַע* *hear* (thou), *שְׁמַעָה* *oh, hear!* or *pray, hear!* *הִקְשֶׁב* *listen*, *הִקְשִׁיבָה* *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where *י* remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, חִירִיק, Jer. 49:11; זֶרֶר, זֶרֶר 2 Chron. 6:42, שֶׁבֶב, שֶׁבֶב Gen. 39:7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri. e. g., צִרְיֹפָה K'thibh, צִרְיֹפָה K'ri Ps. 26:2. מְלוּכָה K'thibh, מְלוּכָה K'ri Judg. 9:8; וּשְׁקִילָה K'thibh, וּשְׁקִילָה K'ri Ezr. 8:25; אֲשַׁקֵּיכֶם K'thibh, אֲשַׁקֵּיכֶם K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. a, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשַׁקֵּיכֶם 1 Kin. 19:20, וּשְׁקִילָה Dan. 8:13 (in some copies) or Hhateph Pattahh וּשְׁקִילָה Ezr. 8:26, Jer. 32:9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. a (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָרַב Lev. 9:7, קָרְבָּה Ps. 69:19. and on the contrary, מָדַר Gen. 25:31, *ful.* יִמְדֵּר Ex. 21:7, יִמְדֵּרָה (with Daghesh separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שְׁמַעְנָה Gen. 4:23 for שְׁמַעְנָה, § 61. 2, קְרָאָן Ex. 2:20 for קְרָאָנָה, § 60. 3. c, and in Lamedh He verbs of final ה of the masculine singular, הִדָּה 2 Kin. 6:18 for הִדָּה Ezek. 6:11, גִּל Ps. 119:18 for גִּלָּה; הִדָּה Deut. 9:14 for הִדָּה Judg. 11:37, but without any evident change of meaning.

### VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְיִהְיֶה). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all



posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb וָהָרָה *was*, hence וַיֵּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, וַיֵּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וָהָרָה *and he was*; Ewald of וָהָרָה *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 421, that וַיֵּאמֶר may be for וָהָרָה וַיֵּאמֶר, by § 53. 3; ו prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or α in Sanskrit, by which a preterite is formed from a present or a future, ῥύπτω, ἔρπτον; ῥύψω, ἔρψω, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ו for ו conversive might seem to lend confirmation to this theory of its derivation. But as ו stands with equal frequency for ו copulative, and ו for the article ו, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesh-forte in the following letter, וַיִּקְבֹּץ, וַתִּמְלִיכֵהוּ, וַיִּפְרֹד. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be יָ, and never if it be הָ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּסְפֹּר, וַיִּדְבֹּר but וַיִּסְפֹּר, וַיִּדְבֹּר. Before א of the first person singular, which cannot receive Daghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲנִי, וַאֲדָבָר. In the Hiphil י is, with few exceptions, e.g. וַיְחַשֵּׁד Ps. 105 : 28, compressed to (.) as in the apocopated future, וַיִּקְשֹׁב, וַתִּקְדֹּל, and before Makkeph it is shortened to (,) וַיִּנְדֹּר. In the first person singular, however, י remains in the Hiphil, and a paragodic ה is not infrequently appended in all the species, e.g. וַאֲשֶׁלֶּיךָ, וַאֲשֶׁלֶּךָ or וַאֲשֶׁלֶּיךָ; וַאֲנִי or וַאֲנִי; וַאֲמַלְטָה; וַאֲדָבָר or וַאֲדָבָר; paragodic ה also occurs though more rarely in the first pers. plur. וַנִּחְלֹמָה Gen. 41 : 11, וַנִּבְקֶשָׁה Ezr. 8 : 23, וַנִּסְעָה ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ו verbs as in the apocopated future וַיִּגְלֶה, וַיִּגְלֶה, וַיִּגְלֶה; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב; וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּבְרָךְ, וַיִּבְרָךְ but not in וַיִּחְבֹּד; so in וַיִּמְדֹּד Hab. 3 : 6, and the Hithpael וַיִּחְשָׁב Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּלְבָּשׁ, וַיִּלְבָּשׁ, וַיִּלְבָּשׁ but וַיִּלְבָּשׁ, וַיִּלְבָּשׁ, etc. The first person singular is mostly exempted from shortening or change of accent, וַאֲנִי, וַאֲנִי,

וְאֵלֶיךָ or וְאֵלֶיךָ, though it sometimes suffers apocopation in לִי verbs וְאֵלֶיךָ, וְאֵלֶיךָ. The prolonged plural ending וְ is very rarely used after Vav Conversive; it does, however, occur, e. g. וְהָרִבְדִּיךָ Deut. 1:22, וְהִתְקַדְּמִיךָ Deut. 4:11, וְהִתְחַלְּמִיךָ Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וְאֵלֶיךָ Judg. 6:9, וְאֵלֶיךָ 2 Sam. 1:10, וְאֵלֶיךָ Ezek. 16:10 but וְאֵלֶיךָ ver. 8, וְאֵלֶיךָ Job 30:26, וְאֵלֶיךָ Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וְ *and*, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלִכְתְּךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וּמְצָאתָ *thou shalt find*, וְאָמְרוּ *and they shall say*, ver. 3, וְהִלַּכְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 לֵךְ (imper.) *go*, וּפְנִיחָה (pret.) *and turn*, וְנִסְתַּרְתָּ (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וְהִלַּכְתָּ, וְהִלַּכְתָּ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, וְהִלַּכְתָּ *thou hast gone*, וְהִלַּכְתָּ *and thou shalt go*, וְהִלַּכְתִּי *and I will go*, so וְהִלַּכְתָּ, וְהִלַּכְתִּי, though וְהִלַּכְתָּ Zeph. 1:17, except in לֵא and לִי verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וְקָרָא Lev. 26:9, וְקָרָא 1 Kin. 18:12, וְהָרַבִּיחַ 1 Chron. 4:10, וְהָשְׁתַּחֲוִיחַ 1 Sam. 15:30, וְהָבִיחַ Isa. 8:17 but וְאָפִיחַ Lev. 24:5, וְבָאחַ Gen. 6:18, וְהָרַבִּיחַ Lev. 26:9, וְהָבִיחַ Ex. 26:33. In the first person plural of all verbs the accent generally remains upon the penult, וְיִבְרַחְנִי Ex. 8:23, וְהִלַּכְנוּ, וְהִלַּחְנוּ Gen. 34:17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs. וְהָבִיחָהּ Ex. 26:33, וְהָבִיחָהּ Lev. 15:29, וְנָחָה Isa. 11:2, וְקָצָה Hab. 1:8 but וְהָשְׁלִיכָהּ Ezek. 43:24, וְהָשְׁלִיכָהּ Hab. 1:8.

### VERBS WITH SUFFIXES.

§101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given §72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

#### *Preterite.*

SING. 3 *fem.* The old ending הָ, §85. *a* (1), takes the place of הָ.

2 *masc.* הָ sometimes shortens its final vowel before the suffix הָ of the first person.

2 *fem.* The old ending הָ, §86. *b*, instead of הָ.

PLUR. 2 *masc.* הָ from the old pronominal ending הָם, §71. *b* (2), takes the place of הָם. The feminine of this person does not occur with suffixes.

#### *Future.*

PLUR. 2 *and* 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, וְהָשְׁלִיכָהּ for וְהָשְׁלִיכָהּ.

*a.* In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כִּם, כִּן, and the second masc. sing. ה, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes ה, ה, there is frequently an elision of ה, requiring Dagghesh-forte conservative in the verbal ending ה to preserve the quantity of the previous short vowel, קטלתו for קטלתהו, קטלתה for קטלתה, see § 57. 2. *b*.

When the third masc. sing. suffix ה is preceded by (.), the ה may be elided and the vowels coalesce into ו, קטלו for קטלו; when it is preceded by י, Shurek may be hardened to its corresponding semi-vowel ו, קטלו for קטלו § 62. 2

When the third fem. suffix ה is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קטלה for קטלה.

When ה, ה of the third pers. singular are preceded by (.), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (.) being at the same time shortened to (.) ; ה is then commonly elided and a euphonic Dagghesh-forte inserted in the Nun, יקטלו for יקטלו. The same shortening of the (.) and insertion of Dagghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, פ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesht-forse in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, רִקְטָלְךָ for רִקְטָלְךָ; or it may be Daghesht-forse emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesht, §54. 3, instead of the Daghesht having arisen from the assimilation of Nun, so that רִקְטָלְךָ may be for רִקְטָלְךָ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, §20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, רִכְחוּב but בְּרִכְחוּב, §22. a. Hence, too, a liability to contraction in one case which does not exist in the other, רִקְטָל but לִרְקָטָל, רִפֵּל but בְּרִפֵּל.

### 3. Changes in the body of the verb:

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, רִקְטָלְךָ, רִקְטָלְךָ, רִקְטָלְךָ; but י. of the Hiphil species is almost always preserved, רִקְטָלְךָ, רִקְטָלְךָ.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.





3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלְי* *my killing*, i. e. that which I perform, *קָטַלְי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֵי* *seeing me* Isa. 47 : 10, *שֹׂנְאֵי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בָּשׁוּבֵי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

# PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
<b>KAL PRETERITE.</b>					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
3 fem.	קָטַלְתָּנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
2 masc.	קָטַלְתָּנִי קָטַלְתָּךְ	—	—	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
2 fem.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּה
PLUR. 3 com.	קָטַלְתָּנִי	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהוּ	קָטַלְתָּה
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּה
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּה
<b>INFINITIVE.</b>					
	קָטַלְנִי קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<b>FUTURE.</b>					
SING. 3 masc.	יִקָּטַלְנִי יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּהוּ יִקָּטַלְתָּ	יִקָּטַלְתָּה יִקָּטַלְתָּ
PLUR. 3 masc.	יִקָּטַלְתָּנִי	יִקָּטַלְתָּךְ	יִקָּטַלְתָּךְ	יִקָּטַלְתָּהוּ	יִקָּטַלְתָּה
<b>IMPERATIVE.</b>					
SING. 2 masc.	קָטַלְתָּ	—	—	קָטַלְתָּהוּ	קָטַלְתָּה
<b>PIEL PRETERITE.</b>					
SING. 3 masc.	קָטַלְתָּנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<b>HIPHI PRETERITE.</b>					
SING. 3 masc.	הִקָּטַלְתָּנִי	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ

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VERBS WITH SUFFIXES.

[illegible]

## REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

## PRETERITE.

§ 104. *a.* There are two examples of (.) as the union vowel of the preterite, רָשַׁבְתִּי Isa. 8 : 11, שָׁאַלְתָּ Judg. 4 : 20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., רָשַׁבְתִּי Ps. 118 : 18, רָשַׁבְתִּי Gen. 30 : 6.

*b.* The suffix of the second masc. sing. is occasionally הָ, in pause : פָּאָרְהָ Isa. 55 : 5, so with the infinitive, חָשַׁבְתָּ Deut. 28 : 24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4 : 6 אֲמַאסְךָ. § 11. 1. *a.*, where the K'ri has אֲמַאסְךָ. With לָא and לָה verbs this form of the suffix is of frequent occurrence, : שָׁנָה Isa. 30 : 19, Jer. 23 : 37, חָבַרְתָּ Ezek. 28 : 15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, בָּצַרְתָּ 1 Kin. 18 : 44, חָנַלְתָּ Prov. 2 : 11, רָבַחְתָּ Ps. 145 : 10, גָּנַחְתָּ Jer. 7 : 27.

*c.* The suffix of the second fem. sing. is commonly הָ, קָרְאַתְּ Isa. 54 : 6, פָּאָרְתְּ Isa. 60 : 9, except after the third fem. sing. of the verb, when it is הָ, אָהַרְתְּ Ruth 4 : 15, שִׁוְבָתְּ Isa. 47 : 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתָּי, אָזַכְתְּ Ps. 137 : 6, חָמַצְתְּ Ps. 103 : 4.

*d.* The suffix of the third masc. sing. is written with the vowel letter ו instead of ו in חָרַעַהוּ Ex. 32 : 25, קָבַהוּ Num. 28 : 8, and in some copies אָכַלְהוּ 1 Sam. 1 : 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

*e.* In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁפַרְתָּ (with the accent on the penult because followed by an accented syllable) Am. 1 : 11, so with the infinitive, הִנְסַרְתָּ Ex. 9 : 18, הִצַּצְתָּ Jer. 44 : 19, and the future, וְהִחַסְתָּ Ex. 2 : 3.

*f.* The suffix of the third masc. plur. receives a paragodic ו once in prose, גָּרַשְׁתָּמוּ Ex. 23 : 31, and repeatedly in poetry, חָמַלְתָּמוּ Ex. 15 : 9; once ו is appended, רָכַסְתָּמוּ Ex. 15 : 5; חָם is used but once as a verbal suffix, אָפַחְתָּמוּ Deut. 32 : 26.

*g.* The suffix of the third fem. plur. ׁ is seldom used, רָדַחְתָּן Isa. 48 : 7, רָחִיקָן Hab. 2 : 17; more frequently the masculine ׁ is substituted for it, סָחַמְתָּן Gen. 26 : 15, 18, וַיִּנְקְשְׁתָּן Ex. 2 : 17, וַיִּצְאֻן 1 Sam. 6 : 10, so Num. 17 : 3, 4, Josh. 4 : 8, 2 Kin. 18 : 13, Hos. 2 : 14, Prov. 6 : 21; ׁ is never used with verbs. When attached to infinitives a paragodic ׁ is sometimes added to ׁ, בִּוְאָנָן Ruth 1 : 19, לִדְחָנָן Job 39 : 2.

*h.* Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָחַבְתָּ Deut. 7 : 13, לָבַשְׁתָּ Lev. 16 : 4, שָׁנַחְתָּ Deut. 24 : 3, וַיִּרְאוּ Job 37 : 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is רָבַחְתָּי Ps. 13 : 5 from רָבַחְתָּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כ, ז, כן, קבצו, Deut. 30:3, רבצו ver. 4, but occasionally to Hhirik, אצמצצ (the Methegh in most editions is explained by § 45.2) Job 16:5, ארוממו Isa. 25:1, מקושש Ex. 31:13, פרשש Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רשדדו 1 Sam. 17:25, Ps. 65:10; in רדדו Deut. 32:7, the verb has the form of the apocopated future.

י. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, אכלהו Prov. 31:12, אכלהו Ezek. 15:5, so in pause אכלהו 1 Sam. 18:28, אכלהו Gen. 37:20, אכלהו Isa. 59:16. and sometimes contracted by the exclusion of ה, אכלהו 1 Sam. 1:24, רלדו Ruth 4:15, אכלהו Job 21:18. The third fem. suffix is always contracted, אכלהו Jer. 49:24, אכלהו Isa. 34:17, אכלהו 1 Sam. 1:6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult. אכלהו Gen. 31:32, אכלהו Ex. 18:8, אכלהו Ps. 119:129, אכלהו Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person. רלדו Jer. 22:26, אכלהו Ezek. 28:18, though it is sometimes long, אכלהו Cant. 8:5, as it regularly is in pause אכלהו *ibid.*; so before נ and נ of the first person, אכלהו Ps. 69:10, אכלהו Num. 20:14.

י. The second masc. sing. preterite usually takes Pattahh before נ except in pause, אכלהו Ps. 139:1, אכלהו Job 7:14, אכלהו Ps. 22:2. It takes the third masc. sing. suffix either in its full form, אכלהו Ezek. 43:20, or contracted, אכלהו 2 Kin. 5:6, אכלהו Hab. 1:12, אכלהו (accent thrown back by § 35.1) Num. 23:27, אכלהו Ps. 89:44.

כ. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes. and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, אכלהו Jer. 15:10, אכלהו Cant. 4:9, אכלהו 1 Sam. 19:17, אכלהו Ex. 2:10; once it takes (.), אכלהו Josh. 2:18, and in a few instances the masculine form is adopted in its stead, אכלהו Josh. 2:17, 20, Cant. 5:9, אכלהו Jer. 2:27 K'ri, אכלהו 2 Sam. 14:10.

ל. The plural endings of the verb may be written fully נ or defectively (.), thus, in the third person. אכלהו Ps. 18:6, אכלהו Hos. 12:1; the second אכלהו Zech. 7:5, אכלהו Num. 20:5, 21:5; and the first אכלהו 1 Chron. 13:3.

#### FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus נ, אכלהו Gen. 19:19, אכלהו Gen. 29:32, אכלהו Ex. 33:20, Num. 22:33, אכלהו Isa. 56:3, אכלהו Job 9:18; נ, אכלהו Isa. 63:16; ו (for ה), אכלהו Hos. 8:3, אכלהו Ps. 35:8, אכלהו Eccles. 4:12, אכלהו 1 Sam. 21:14, so in the K'thibh, 1 Sam. 18:1 ויאכלהו, where the K'ri has אכלהו (for ה), אכלהו Gen. 37:33, אכלהו 2 Chron. 20:7, אכלהו Isa. 26:5; אכלהו Ex. 29:30, אכלהו Deut. 7:15, אכלהו Num. 21:30, אכלהו Ps.

74:8, אִמְלִים Ps. 118:10; יִשְׁעֶךָ Ex. 2:17. In 1 Kin. 2:24 the K'ri has יוֹשִׁיעֶיךָ, while the K'thibh has the vowel letter י representing the ordinary e, יוֹשִׁיעֶיךָ.

b. The suffixes with Daghesth inserted occur chiefly in pause; thus יָנִי, Jer. 50:44; יָנִי, Gen. 27:19, הַבְּרָכָה Job 7:14, 9:34; יָנִי (1st plur.), Job 31:15; יָנִי, Isa. 43:5. יָנִי, Isa. 44:2; יָנִי, Job 7:18, הַבְּרָכָה, הַבְּרָכָה (3 masc. sing.), Ps. 30:13; יָנִי, Job 41:2 K'ri, הַבְּרָכָה Hos. 12:5; יָנִי, Ps. 65:10, or without Daghesth. הַבְּרָכָה Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesth occur in conjunction. הַבְּרָכָה Isa. 26:5. There are a very few examples, found only in poetry, of יָנִי inserted between the verb and the suffix without further change, הַבְּרָכָה Ps. 50:23, הַבְּרָכָה Jer. 22:24, הַבְּרָכָה Jer. 5:22, הַבְּרָכָה Ps. 72:15, הַבְּרָכָה Deut. 32:10, הַבְּרָכָה Ex. 15:2.

c. The plural ending יָנִי is in a few instances found before suffixes, chiefly in pause, הַבְּרָכָה, הַבְּרָכָה Prov. 1:28, הַבְּרָכָה Ps. 63:4, הַבְּרָכָה Ps. 91:12, הַבְּרָכָה Isa. 60:7, 10, הַבְּרָכָה Jer. 5:22, הַבְּרָכָה Jer. 2:24; twice it has the union vowel a, הַבְּרָכָה Job 19:2, הַבְּרָכָה Prov. 5:22.

d. When the second vowel of the Kal future is o, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶסְתָּר Hos. 10:10, הַבְּרָכָה Num. 35:20, הַבְּרָכָה Isa. 27:3, הַבְּרָכָה Isa. 62:2, הַבְּרָכָה Ezek. 35:6, הַבְּרָכָה Jer. 31:33; once the vowel remains, but is changed to Shurek, הַבְּרָכָה Prov. 14:3; a, on the other hand, is retained as a pretonic vowel, §64. 2. הַבְּרָכָה Job 29:14, הַבְּרָכָה Ex. 29:30, הַבְּרָכָה Cant. 5:3, הַבְּרָכָה Gen. 19:19. Hholem is shortened before הַבְּרָכָה, הַבְּרָכָה, though the vowel letter י is occasionally written in the K'thibh, הַבְּרָכָה Jer. 1:5.

e. The following are examples of feminine plurals with suffixes: 2 fem. plur. הַבְּרָכָה Cant. 1:6, 3 fem. plur. הַבְּרָכָה Job 19:15. הַבְּרָכָה Jer. 2:19. The masculine form is sometimes substituted for the feminine, הַבְּרָכָה, הַבְּרָכָה Cant. 6:9.

#### INFINITIVE AND IMPERATIVE.

§ 106 a. *Kal Infinitive*. Before הַבְּרָכָה, הַבְּרָכָה, Hholem is shortened to Kamets Hhatuph, הַבְּרָכָה Gen. 2:17, הַבְּרָכָה (Methegh by §45. 2) Obad. ver. 11, הַבְּרָכָה Gen. 3:5, הַבְּרָכָה Mal. 1:7. Pattahh remains in the single example, הַבְּרָכָה Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, הַבְּרָכָה Deut. 29:11, הַבְּרָכָה 2 Kin. 22:19, הַבְּרָכָה Deut. 27:4, once Kibbutz, הַבְּרָכָה Lev. 23:22, sometimes Hhirik, הַבְּרָכָה Gen. 19:33, 35 but הַבְּרָכָה Ruth 3:4, הַבְּרָכָה Zech. 3:1, הַבְּרָכָה 2 Sam. 1:10, הַבְּרָכָה Neh. 8:5, and occasionally Pattahh, הַבְּרָכָה Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending הַבְּרָכָה is substituted for הַבְּרָכָה, הַבְּרָכָה Isa. 30:19, הַבְּרָכָה Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, הַבְּרָכָה Ezek. 21:29.

*b. Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, *יְהִי, יִצְחָק, יִשְׂרָאֵל* Jer. 15 : 15, but occasionally it takes Hhirik, *יְהִי* (with Daghesh-forte euphonic) Prov. 4 : 13.

### IMPERFECT VERBS.

§107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz. :

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs :

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs :

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

*a.* The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

*b.* The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

#### PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghash-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :



1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem,  $\text{יִצְמַד}$  for  $\text{יִצְמֹד}$ ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol,  $\text{יִצְמֹד}$ ,  $\text{יִצְמֹד}$ ,  $\text{יִצְמֹד}$ . Seghol accompanying *a* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command,  $\text{צִמְדִּי}$ ,  $\text{צִמְדִּי}$ .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in  $\text{יִצְמֹד}$ , apocopated future of  $\text{יִצְמֹד}$ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, **יָעֲמֹד**, **יָעֲמֹדְהָם**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יָהֲזֹק**, **יָהֲעֲמִיר**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **יָהֲעֲמִיר**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (..) becomes (.) in the second feminine singular and the second and third masculine plural of the Kal future; (..) becomes (.) in the third feminine singular and the third plural of the Niphal preterite; and (..) becomes (.) in the corresponding persons of the preterite and future Hophal, **יָהֲעֲמִיר**, **יָהֲעֲמִירָה**, **יָהֲעֲמִירוּ**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יָעֲמֹדִי** *yaam'dhū*, not **יָעֲמֹדִי** *yaamdū*, § 22. a. In like manner the Kal imperative has **עֲמֹדִי** not **עֲמֹדִי**, **עֲמֹדִי**, showing that even in the perfect verb **קָטַלְתִּי**, **קָטַלְתָּ** were pronounced *ki'tū*, *ki'tā*, not *kittū*, *kittā*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יָהֲעֲמִיר** for **יָעֲמִיר**.

§ 110. 1. The verb **עָמַד** *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of **עָמַד** is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

# PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
<b>PRET.</b> 3 m.	עָמַד	נֶעֱמַד	הָעִמִּיד	הָעִמְּדָה
3 f.	עָמְדָה	נֶעֱמְדָה	הָעִמִּידָה	הָעִמְּדָה
2 m.	עָמַדְתָּ	נֶעֱמַדְתָּ	הָעִמַּדְתָּ	הָעִמְּדַתְּ
2 f.	עָמַדְתְּ	נֶעֱמַדְתְּ	הָעִמַּדְתְּ	הָעִמְּדַתְּ
1 c.	עָמַדְתִּי	נֶעֱמַדְתִּי	הָעִמַּדְתִּי	הָעִמְּדַתִּי
<i>Plur.</i> 3 c.	עָמְדוּ	נֶעֱמְדוּ	הָעִמִּידוּ	הָעִמְּדוּהוּ
2 m.	עָמַדְתֶּם	נֶעֱמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמְּדַתֶּם
2 f.	עָמַדְתֶּן	נֶעֱמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמְּדַתֶּן
1 c.	עָמַדְנוּ	נֶעֱמַדְנוּ	הָעִמַּדְנוּ	הָעִמְּדַתְנוּ
<b>INFIN.</b> <i>Absol.</i>	עֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד
<i>Constr.</i>	עָמַד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד
<b>FUT.</b> 3 m.	יֵעָמַד	יֵעָמַד	יֵעָמִיד	יֵעָמְּדָה
3 f.	תֵּעָמַד	תֵּעָמַד	תֵּעָמִיד	תֵּעָמְּדָה
2 m.	תֵּעָמַד	תֵּעָמַד	תֵּעָמִיד	תֵּעָמְּדָה
2 f.	תֵּעָמְדִי	תֵּעָמְדִי	תֵּעָמִידִי	תֵּעָמְּדִי
1 c.	אֵעָמַד	אֵעָמַד	אֵעָמִיד	אֵעָמְּדָה
<i>Plur.</i> 3 m.	יֵעָמְדוּ	יֵעָמְדוּ	יֵעָמִידוּ	יֵעָמְּדוּהוּ
3 f.	תֵּעָמְדָה	תֵּעָמְדָה	תֵּעָמִידָה	תֵּעָמְּדָה
2 m.	תֵּעָמְדוּ	תֵּעָמְדוּ	תֵּעָמִידוּ	תֵּעָמְּדוּהוּ
2 f.	תֵּעָמְדָה	תֵּעָמְדָה	תֵּעָמִידָה	תֵּעָמְּדָה
1 c.	נֵעָמַד	נֵעָמַד	נֵעָמִיד	נֵעָמְּדָה
<b>IMPER.</b> 2 m.	עָמַד	הָעָמַד	הָעָמַד	wanting
2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	
<i>Plur.</i> 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
2 f.	עָמְדָה	הָעָמְדָה	הָעָמְדָה	
<b>PART.</b> <i>Act.</i>	עָמֵד		מֵעָמִיד	
<i>Pass.</i>	עָמֻד	נֶעֱמָד		מֵעָמֵד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *הִזִּק* to be strong.

## IMPERATIVE.

SINGULAR.		PLURAL.	
masc.	fem.	masc.	fem.
הִזִּק	הִזְקִי	הִזְקוּ	הִזְקְנָה

## FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִזִּיק	תִּהְיֶזֶק	תִּהְיֶזֶק	תִּהְיֶזְקִי	אִהְיֶזֶק
PLUR.	יִהְיֶזְקוּ	תִּהְיֶזְקְנָה	תִּהְיֶזְקוּ	תִּהְיֶזְקְנָה	נִהְיֶזֶק

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֶּא) mode.

## FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכְלִי	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלְנָה	תֵּאָכְלוּ	תֵּאָכְלְנָה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz. : *אָבַד* to perish, *אָבָה* to be willing, *אָכַל* to eat, *אָמַר* to say, *אָפַה* to bake ; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* to love, *אָחַז* to take hold, *אָסַף* to gather.

## REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (.) in one instance, *וַיִּחְזַב* Ezek. 23 : 5. That of the Kal future *o* has (,) in *וַיִּהְיֶה* Prov. 10 : 3, *וַיִּחַשֵּׁף* Ps. 29 : 9. Three verbs with future *o*, *חָלַם*, *חָרַס*, *חָמַד* have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, *יְהִירֹס* Job 12:14. *יְהִירֹס* 2 Kin. 3:25 but *יְהִירֹסוּ* Ex. 19:21, 24; so with suffixes. *יְהִירֹסוּ* Ps. 141:5. *יְהִירֹסוּ* Isa. 22:19, *יְהִירֹסוּ* Isa. 53:2. *יְהִירֹס* has *יְהִירֹסוּ* but *יְהִירֹסוּ*.

2. *a*. If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, *יֵאָמֵר*, *יֵאָכֵל*, *יֵאָמְרוּ* as well as *יֵאָמְרוּ*, *יֵאָכְלוּ*, *יֵאָמְרוּ*; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (.) in pause, and in a few instances without a pause accent, *יֵאָמְרוּ*, *יֵאָכְלוּ*, *יֵאָמְרוּ*, *יֵאָכְלוּ*, and in two verbs it becomes (.) after Vav conversive, *יֵאָמְרוּ*, *יֵאָכְלוּ*.

*b*. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a*. Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (.) which is then lengthened to (.) *יֵאָמְרוּ* Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative י, *יֵאָמְרוּ* Gen. 32:5 for *יֵאָמְרוּ*, *יֵאָכְלוּ* Prov. 8:17 for *יֵאָכְלוּ* Gen. 24:33 for *יֵאָכְלוּ*, and occasionally in other persons, *יֵאָמְרוּ* Jer. 2:36 for *יֵאָמְרוּ*; so *יֵאָכְלוּ* Deut. 33:21, *יֵאָכְלוּ* Prov. 1:10, *יֵאָכְלוּ* Ps. 104:29, *יֵאָכְלוּ* 2 Sam. 19:14, *יֵאָכְלוּ* 2 Sam. 20:9, *יֵאָכְלוּ* 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, *יֵאָכְלוּ* Ezek. 42:5 for *יֵאָכְלוּ*, *יֵאָכְלוּ* Neh. 2:7, Ps. 42:10.

*c*. A like quiescence or omission of א occurs in *יֵאָמְרוּ* Num. 11:25 Hi. fut. for *יֵאָמְרוּ*, *יֵאָכְלוּ* Ezek. 21:33 Hi. inf. for *יֵאָכְלוּ*, *יֵאָכְלוּ* Job 32:11 Hi. fut. for *יֵאָכְלוּ*, *יֵאָכְלוּ* Prov. 17:4 Hi. part. for *יֵאָכְלוּ*, §53. 2. *a*, *יֵאָכְלוּ* Job 35:11 Pi. part. for *יֵאָכְלוּ*, §53. 3, *יֵאָכְלוּ* 2 Sam. 22:40 Pi. fut. for *יֵאָכְלוּ*, *יֵאָכְלוּ* 1 Sam. 15:5 Hi. fut. for *יֵאָכְלוּ*, *יֵאָכְלוּ* Isa. 21:14 Hi. pret. for *יֵאָכְלוּ*, *יֵאָכְלוּ* Isa. 13:20 Pi. fut. for *יֵאָכְלוּ*, and after prefixes *יֵאָכְלוּ* for *יֵאָכְלוּ*, the Kal infinitive of *יֵאָכְלוּ* with the preposition ל, *יֵאָכְלוּ* Ezek. 28:16 Pi. fut. with Vav conversive for *יֵאָכְלוּ*, *יֵאָכְלוּ* Zech. 11:5 Hi. fut. with Vav conjunctive for *יֵאָכְלוּ*, *יֵאָכְלוּ* Eccles. 4:14 Kal pass. part. with the article for *יֵאָכְלוּ*.

*d*. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, *יֵאָכְלוּ* Num. 32:30 for *יֵאָכְלוּ*, and five times in the Hiphil future, *יֵאָכְלוּ* Jer. 46:8 for *יֵאָכְלוּ*, *יֵאָכְלוּ* Hos. 11:4 for *יֵאָכְלוּ*, *יֵאָכְלוּ* Neh. 13:13 for *יֵאָכְלוּ*, *יֵאָכְלוּ* 1 Sam. 14:24 abbreviated from *יֵאָכְלוּ* for *יֵאָכְלוּ*, *יֵאָכְלוּ* 2 Sam. 20:5 K'ri for *יֵאָכְלוּ*.

*e*. א draws the vowel to itself from the preformative in *יֵאָכְלוּ* Prov. 1:22 Kal fut. for *יֵאָכְלוּ* in pause *יֵאָכְלוּ* Zech. 8:17, Ps. 4:3, §60. 3. *c*. Some so explain *יֵאָכְלוּ* Job 20:26, regarding it as a Kal future for

תִּאָכְלֶהּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מִאָּדָם Nah. 2:4, יִחַבְרֶהָ Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹלָה, עֲנֹבָה, עֲמֹלִי, עֲנֹבִי, being rarely changed to Pattahh, as in חַבְלֶהּ Prov. 20:16, or Seghol, as אֶסְפֹּה Num. 11:16, צִרְכָּה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲשֹׁפִי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלֹי Zeph. 3:14 but עֲלֹו Ps. 68:5, חֲרֹבוּ Jer. 2:12 but חֲרֹבוּ Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֲרָבִי Isa. 44:27. Ewald explains the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (,) חֲמָלָה Ezek. 16:5, חֲמָצְאוֹ Hos. 7:4.

*b.* In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִצַּחַץ Ps. 89:8, הִתְרַחֵם Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In הִירִיחַ 2 plur. pret. inf. הִיחַ imper. of הִיחַ the initial ה has (,) under the influence of the following ר; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבִלְחָם, אֲבִלְחָם, אֲבִלְחָם, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אֲכַל imper., אֲכַל and אֲכַל inf., אָחוּ and אָחוּ inf., אָמַץ imper., אָמַר inf. and imper. (but הָאָמַר Job 34:18 with ה interrogative), אָנֹכִי (with ה, paragogic אֶסְפֹּה), and in a very few instances the long vowel (,) § 60. 3. *c.* אָפַי Ex. 16:23 for אָפַי, אָפַי Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) (,) or (,) (,). In a very few instances this correspondence is neglected; thus, in תִּחַלֵּךְ 3 fem. fut. of תִּחַלַּךְ to go (comp. תִּצְחַק from תִּצְחַק to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in תִּצְלָה (once, viz., Hab. 1:15 for תִּצְלָה) and תִּצְלָה Hiphil and Hophal preterites of תִּצְלָה to go up, and תִּצְבֹּרֶת (once, viz., Josh. 7:7 for תִּצְבֹּרֶת) Hi. pret. of תִּצְבֹּרֶת to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms תִּחְיֶה, תִּחְיֶה, תִּחְיֶה from תִּחַי to be, and תִּחְיֶה from תִּחַי to live, are peculiar in having simple vocal Sh'va.

3. Where (א) or (א) are proper to the form these are frequently changed to (א) or (א) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, אָבִירָה 2 Kin. 5:3, אָבִירָה Ex. 4:29, אָבִירָה Ps. 27:10, אָבִירָה Josh. 2:18; אָבִירָה Isa. 59:5, אָבִירָה Judg. 16:13; the Niphal, אָבִירָה 1 Kin. 10:3, אָבִירָה Nah. 3:11, אָבִירָה Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, אָבִירָה Job 14:19, אָבִירָה Deut. 7:24, אָבִירָה Deut. 9:3 (comp. אָבִירָה Ps. 80:6), אָבִירָה Lev. 23:30; אָבִירָה Isa. 49:26; אָבִירָה Neh. 5:16, אָבִירָה Ezek. 30:25; אָבִירָה Isa. 43:23, אָבִירָה Jer. 17:4; אָבִירָה Deut. 1:45, אָבִירָה Ex. 15:26, אָבִירָה Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, אָבִירָה 1 Sam. 17:35, אָבִירָה Ps. 50:21. The change from (א) to (א) after Vav conversive occurs once in the third person of the Hiphil preterite, אָבִירָה Ps. 77:2, but is not usual, e. g. אָבִירָה Lev. 27:8. There is one instance of (א) instead of (א) in the Hiphil infinitive, אָבִירָה Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, אָבִירָה, אָבִירָה, אָבִירָה.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ח, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָבִירָה Hi. to be red.	אָבִירָה K. Hi. to be vain.	אָבִירָה K. to gird.
אָבִירָה Ni. Hi. to be illu- trious.	אָבִירָה K. Hi. to meditate.	אָבִירָה K. (not Ho.) to cease.
אָבִירָה Hi. to close.	אָבִירָה K. Ni. to honour.	אָבִירָה K. to cul.
* אָבִירָה K. to shul.	אָבִירָה K. Ni. to be.	אָבִירָה K. (not Hi.) to
אָבִירָה K. to learn.	* אָבִירָה K. to injure, wound.	live.
אָבִירָה K. to gird on.	אָבִירָה Ni. Hi. Ho. to hide.	אָבִירָה K. Hi. to be wise.
אָבִירָה K. Ni. (not Hi.) to be guilty.	אָבִירָה K. to beat off.	* אָבִירָה K. meaning doubt- ful.
	אָבִירָה Hi. to join together.	

\* ἀπαξ λεγόμενον.

חָמַד K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	צָרַח K. <i>to put on as an ornament.</i>
חָמַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָמַם K. Ni. <i>to do violence to.</i>	חָפַשׁ K. Ni. <i>to search.</i>	צָרַח Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	צָרַר Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	חָפַץ K. Ni. <i>to investigate.</i>	צָרַר K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		צָפַל Hi. <i>to be presumptuous.</i>
חָנָּה K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתַה K. <i>to take up.</i>	צָנַשׁ K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתָּה Ni. <i>to be destined.</i>	צָטַר K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* צָתַם Ni. <i>to be burnt up.</i>
חָסַה Ni. <i>to cover.</i>	חָסַם K. Ni. Hi. <i>to seal.</i>	צָחַץ K. Hi. <i>to be removed.</i>
חָסַו K. Ni. <i>to be panicked.</i>	חָתַה K. <i>to seize.</i>	
	חָתַר K. <i>to break through.</i>	צָחַר K. Ni. Hi. <i>to entreat.</i>
חָפַץ K. <i>to delight.</i>	צָנַב K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

אָסַר <i>to bind.</i>	חָסַה <i>to trust.</i>	צָנַח <i>to wear.</i>
הָפַך <i>to turn.</i>	חָשַׁה <i>to withhold.</i>	צָטַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁה <i>to uncover.</i>	צָלַם <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	צָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשַׁה <i>to be dark.</i>	צָחַב <i>to supplant.</i>
חָלַה <i>to be sick.</i>	צָבַר <i>to pass over.</i>	צָשַׁן <i>to smoke.</i>
חָלַק <i>to divide.</i>	צָוַר <i>to help.</i>	צָשַׁר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	חָשָׁה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָחַר Jer. 49 : 37, <i>to be dismayed.</i>
הָלַךְ Ps. 109 : 23, <i>to go.</i>	צָבַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	צָלוּ Jer. 15 : 17, Ps. 149 : 5, and
חָלַף Job 20 : 24, <i>to change, pierce.</i>	צָלַץ Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

\* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.



§113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesch-forte in the first radical, **יִחַחֵן**, **יִחַחֵר** Isa. 23:18, **יִחַחֵט** (the retrocession of the accent by §35.1) Isa. 28:27, **יִחַחֵלֵק** Job 38:24, **יִחַחֵץ** Num. 32:17, **יִחַחֵנֶק** 2 Sam. 17:23, which is in one instance expressed by the vowel letter **י**, **יִחַחֵשֶׁה** Ex. 25:31. The only exception is **יִחַחֵג** (two accents explained by §42. a) Ezek. 26:15 for **יִחַחֵגֶג**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **יִחַחֵנֶה** Job 19:7, **יִחַחֵשֶׁהוּ** Ezek. 43:18, **יִחַחֵלֶם** 1 Chron. 24:3, **יִחַחֵנֶה** Lam. 2:11.

2. The initial **ח** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **לִיחַחֵלֵק** Jer. 37:12 for **לִיחַחֵלֵק** **לִיחַחֵרֵא** Eccles. 5:5, **לִיחַחֵרֵר** 2 Sam. 19:19, **לִיחַחֵשֶׁר** Deut. 26:12, **לִיחַחֵשֶׁר** Neh. 10:39, **לִיחַחֵרֵר** 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, **יִחַחֵנֶה** Lam. 2:11 for **יִחַחֵנֶה**, **יִחַחֵגֶג** Ezek. 26:15.

§114. The letter **ר** resembles the other gutturals in not admitting Daghesch-forte, and in requiring the previous vowel to be lengthened instead, **יִחַחֵרֵק** Jon. 1:5, **יִחַחֵרֵנֶה** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, **יִחַחֵרֵה** Deut. 19:6, **יִחַחֵרֵז** 2 Sam. 7:10, **יִחַחֵרֵבֶה** Ps. 66:12, except in certain forms of the verb **יִחַחֵרֵא** to see, viz., **יִחַחֵרֵא** Kal future with Vav conversive, shortened from **יִחַחֵרֵאֵה** which alternates with **יִחַחֵרֵאֵה** as Hiphil preterite, and once with Vav conversive preterite, **יִחַחֵרֵאֵה** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **יִחַחֵרֵגֵז**, **יִחַחֵרֵגֵז** Jer. 50:34. In the Hophal species the participles **יִחַחֵרֵה** Isa. 14:6, **יִחַחֵרֵבֶה** Lev. 6:14 take Kibbuts in the first syllable, but **יִחַחֵרֵא** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **יִחַחֵרֵה** Gen. 44:4, **יִחַחֵרֵשֶׁנִי** Ps. 129:86, except in one instance, **יִחַחֵרֵה** Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, §60. 2. a.

§115. The verb **יִחַחֵלֵק** reduplicates its last instead of its second radical in the Pual, **יִחַחֵלֵלֵק**; **יִחַחֵרֵק** reduplicates its last syllable, **יִחַחֵרֵקֵרֵק** Lam. 2:11, §92. a. **יִחַחֵרֵלֵחֵי** Hos. 11:3 has the appearance of a Hiphil preterite with **ח** prefixed instead of **ה**.

**יִחַחֵלֵק** is a secondary root, based upon the Hiphil of **יִחַחֵלֵק**. See ע"ב verbs. For the peculiar forms of **יִחַחֵשֶׁה** and **יִחַחֵגֶג** see the ע"ב verbs, **יִחַחֵשֶׁה** and **יִחַחֵגֶג**.

## AYIN GUTTURAL VERBS.

§116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, §108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpaël, where the like change sometimes occurs even without the presence of a guttural, *יִגְאֵל* for *יִגְאֹל*; *תִּגְאֲלֶנָּה* for *תִּגְאֲלֶנָּה*.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, *גִּאֲלִי* for *גִּאֲלִי*.

4. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpaël, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, *גִּאֲלִי*, *גִּאֲלִי*.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of *גִּאֲלִי*, which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

# PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
<b>PRET. 8 m.</b>	פָּאַל	נִפְּאַל	פִּיֵּאַל	פּוּאַל	הִתְפַּאַל
8 f.	פִּיֵּאַלָּה	נִפְּאַלָּה	פִּיֵּאַלָּה	פּוּאַלָּה	הִתְפַּאַלָּה
2 m.	פִּיֵּאַלְתָּ	נִפְּאַלְתָּ	פִּיֵּאַלְתָּ	פּוּאַלְתָּ	הִתְפַּאַלְתָּ
2 f.	פִּיֵּאַלְתְּ	נִפְּאַלְתְּ	פִּיֵּאַלְתְּ	פּוּאַלְתְּ	הִתְפַּאַלְתְּ
1 c.	פִּיֵּאַלְתִּי	נִפְּאַלְתִּי	פִּיֵּאַלְתִּי	פּוּאַלְתִּי	הִתְפַּאַלְתִּי
<b>Plur. 8 c.</b>	פִּיֵּאַלּוּ	נִפְּאַלּוּ	פִּיֵּאַלּוּ	פּוּאַלּוּ	הִתְפַּאַלּוּ
2 m.	פִּיֵּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיֵּאַלְתֶּם	פּוּאַלְתֶּם	הִתְפַּאַלְתֶּם
2 f.	פִּיֵּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיֵּאַלְתֶּן	פּוּאַלְתֶּן	הִתְפַּאַלְתֶּן
1 c.	פִּיֵּאַלְנוּ	נִפְּאַלְנוּ	פִּיֵּאַלְנוּ	פּוּאַלְנוּ	הִתְפַּאַלְנוּ
<b>INFIN. Absol.</b>	פִּיֵּאַל	הִפְּאַל	פִּיֵּאַל		
<b>Constr.</b>	פִּיֵּאַל	הִפְּאַל	פִּיֵּאַל		הִתְפַּאַל
<b>FUT. 8 m.</b>	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִתְפַּאַל
8 f.	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפַּאַל
2 m.	תִּפְּאַלְתָּ	תִּפְּאַלְתָּ	תִּפְּאַלְתָּ	תִּפְּאַלְתָּ	תִּתְפַּאַלְתָּ
2 f.	תִּפְּאַלְתְּ	תִּפְּאַלְתְּ	תִּפְּאַלְתְּ	תִּפְּאַלְתְּ	תִּתְפַּאַלְתְּ
1 c.	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶתְפַּאַל
<b>Plur. 8 m.</b>	יִפְּאַלּוּ	יִפְּאַלּוּ	יִפְּאַלּוּ	יִפְּאַלּוּ	יִתְפַּאַלּוּ
8 f.	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
2 m.	תִּפְּאַלְנוּ	תִּפְּאַלְנוּ	תִּפְּאַלְנוּ	תִּפְּאַלְנוּ	תִּתְפַּאַלְנוּ
2 f.	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
1 c.	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִתְפַּאַל
<b>IMPER. 2 m.</b>	פִּיֵּאַל	הִפְּאַל	פִּיֵּאַל		הִתְפַּאַל
2 f.	פִּיֵּאַלִּי	הִפְּאַלִּי	פִּיֵּאַלִּי	wanting	הִתְפַּאַלִּי
<b>Plur. 2 m.</b>	פִּיֵּאַלּוּ	הִפְּאַלּוּ	פִּיֵּאַלּוּ		הִתְפַּאַלּוּ
2 f.	פִּיֵּאַלְנָה	הִפְּאַלְנָה	פִּיֵּאַלְנָה		הִתְפַּאַלְנָה
<b>PART. Act.</b>	פִּיֵּאַל		מִפְּאַל		מִתְפַּאַל
<b>Pass.</b>	פִּיֵּאַל	נִפְּאַל		מִפְּאַל	

## REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרַךְ *to be long*, הָרִיב *to be dried or desolate*, הָרַד *to tremble*, הָרַה *to reproach, to winter*, חָרַץ *to sharpen*, צָרֵב *to be sweet*, קָרֵב *to come near*, קָרַם *to cover*; שָׁרָה *to tear in pieces*, has either Hholem or Pattahh; הָרַשׁ *to plough* has fut. א, *to be silent* has fut. a.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only קָרוֹם *to roar*, and רָחַם *to love*, have Hholem; וָצַם *to curse*, מָצַל *to trespass*, and פָּעַל *to do*, have either Pattahh or Hholem; the future of אָרַז *to grasp*, is רָאָזוּ or רָאָזוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהָרָה Prov. 4:6; יִשְׁחָרוּם 2 Kin. 10:14; אֲשַׁחֲרֶם 2 Sam. 22:43; שָׁאֲלֹנִי Isa. 45:11, רָאָהֶנִּי Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּבְרָלֶנָּה Ezek. 7:27; תִּשְׁרָפֶנָּה Prov. 6:27; תִּהְרָגֶנָּה Ezek. 16:6; תִּנָּצֶפֶנָּה Hos. 4:13, but Tsere occasionally in pause, תִּמְהַרְרָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָרַב: Gen. 27:9; אָהָרָה Deut. 15:16; infinitive וָרַב 1 Sam. 7:8; סָרַב Jer. 15:3, with Makkeph, פָּרַח 1 Kin. 5:20; Niphal infinitive, הִלָּחַם Ex. 17:10, with suffixes, הִשְׁחָרָה 2 Chron. 16:7, 8, with prefixed נ, נִלָּחַם Judg. 11:25, נִשְׁאַל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אִשְׁרָשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אִגְאָלְתִּי Isa. 63:3); future הִלָּחַם Ex. 14:14, with Vav conversive, וְהִלָּחַם Job 7:5; וְנִפְחָל Ex. 32:1; וְנִצָּק Judg. 6:34; וְהִפְחָד Ex. 9:15, וְהִנָּחֵן Num. 22:25, or with the accent on the penult, וְהִנָּחַם Ex. 17:8, וְהִנָּחֶם Gen. 41:8; imperative, הִלָּחֶם 1 Sam. 18:17, or with the accent thrown back, הִפְחֵד Gen. 13:9; Hiphil infinitive, הִבָּאֵשׁ 1 Sam. 27:12, הִרָצֵם Gen. 21:16, הִחָרֵם Deut. 7:2, apocopated future, הִרָצֵם 1 Sam. 2:10; הִרָחֵל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, הִיחָחֵל), הִשְׁחָרָה Deut. 9:26, הִכָּרָה Ps. 12:4, with Vav conversive, וְהִכָּרֵם 1 Kin. 22:54, וְהִנָּחֵד Zech. 11:8; imperative, הִכָּרֵב Ex. 28:1, with Makkeph, הִחָרֵב Ps. 81:11; הִנָּחֵד 2 Sam. 20:4; הִחָחֵל Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִחָחַק Job 13:21; הִחָצֵר Ps. 69:24, though not always, הִחָחֵל Lev. 8:3. Hophal infinitive, הִחָחֵר 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, הִחָחַשׁ Lev. 5:22; הִחָחַשׁ Hos. 9:2; הִחָחַק Gen. 39:14; הִחָחַק Ps. 104:26, הִחָחַר 74:10; הִחָחַר Gen. 39:4; הִחָחַצֵם Dan. 2:1; הִחָחָרָב 2 Kin. 18:23, and occasionally before suffixes to Hhirik, הִחָחַרְשָׁם Isa. 1:15, הִחָחַחָהּ (fem. form for הִחָחַחָהּ, § 61. 5) 1 Sam. 16:15 but הִחָחַחָם Isa. 30:18, הִחָחַחָם

Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָרַחַם Mal. 3: 19, רָחַם Ps. 103: 13, רָחַם Isa. 6: 12, אָרַח Deut. 20: 7, בָּרַח Gen. 24: 1 (בָּרַח rarely occurs except in pause), שָׁרַח Isa. 25: 11, and more rarely still in the imperative, קָרַב Ezek. 37: 17, and future יִרְחַם Prov. 14: 10, יִרְחַם, יִרְחַם Dan. 1: 8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵלְךָ, שָׂאֵלֵינוּ, exhibits the peculiar forms, שָׂאֵלְתָּ 1 Sam. 12: 13, שָׂאֵלְתִּי 1 Sam. 1: 20, שָׂאֵלְתִּיךָ Judg. 13: 6, שָׂאֵלְתִּיךָ 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָחַזְתָּ Hos. 9: 10, אָחַזְתָּ Ruth 3: 13, מָאֲסָה Am. 2: 4, מָאֲסָה (by § 61. 1) Isa. 30: 12, קָרַחְתָּ Deut. 20: 2 (the alternate form being מָרַחְתָּ Josh. 22: 16), רָחַח Ex. 30: 18, רָחַח Ezek. 8: 6, and sometimes is changed to Pattahh, וָרַחַח Isa. 57: 13, מָרַחְתָּ Ezek. 20: 27, שָׁחַח Hos. 5: 2, אָחַח Deut. 10: 15, גָּאֵחַ Jer. 31: 12, or with simple Sh'va under the guttural, צָחַח Ps. 68: 8, וָצָחַח 2 Chron. 26: 19. In וָצָחַח Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שָׂאֵלְתָּ Isa. 7: 11, comp. שָׂאֵלְתָּ, שָׂאֵלְתָּ Dan. 9: 19, רָפָח Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, כָּרַח Josh. 9: 6, and once before ח, שָׁחַח Job 6: 22; when the first radical is א it becomes Seghol, אָחַח Ps. 31: 24, אָחַח Cant. 2: 15; in other cases it is changed to Pattahh, וָרַחַח Isa. 14: 31, וָרַחַח Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֶ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָחַח Ruth 3: 15, תָּשַׁח Ezek. 16: 33, יִתְחַח yith'ā-rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in יָצַח Gen. 21: 6; in נָשַׁח Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נָשַׁח and אָשַׁח.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַח, e. g. תִּבְרַח Num. 6: 23, בָּרַח Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevaillingly before כ, but rarely before ח or ה. The previous vowel remains short in בָּעַח to terrify, בָּעַח to provoke, בָּעַח to be few, נָעַח to shake, צָעַח to cry. It is sometimes lengthened, though not always, in בָּאֵחַ to make plain, בָּאֵחַ to commit adultery, נָאֵחַ to despise, נָאֵחַ to reject, שָׂאֵל to ask; בָּעַח to consume, שָׂעַח to sweep away by a tempest, תָּעַח to abhor; בָּהַח to affright, בָּהַח to be dim, הָלַח to lead. It is also lengthened in קָחַח to be dull, which only occurs Eccl. 10: 10. The only instances of

the prolongation of the vowel before מ are לָחַם, Pi. inf. Judg. 5:8, בָּחַן Pu. pret. Ezek. 21:18, רָחַח Pu. pret. Ps. 36:13, הִתְרַחֵץ Job 9:30, the first two of which may, however, be regarded as nouns. Daghesth-forte is retained and the vowel consequently remains short in בָּחַח Ezek. 16:4, רָחַח Job 33:21, unless the point in the latter example is to be regarded as Mappik, §26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, בָּחַח Job 15:18, שָׁחַח Jer. 12:10, though it is in two instances changed to Seghol, אָחַח Judg. 5:28, רָחַח Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, §63. 1. a, הִתְרַחֵץ Ezek. 5:13, יִתְנַחֵם Num. 23:19, הִשְׁחַח Num. 8:7.

§122. 1. שָׁצַן and שָׁצַן are Piel forms with the third radical reduplicated in place of the second; שָׁחַח doubles the second syllable; and אָחַח Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, §92. a.

2. שָׁצַר and שָׁצַר have two forms of the Piel, שָׁצַר and שָׁצַר and שָׁצַר, §92. b.; and שָׁצַח two forms of the Hithpael, שָׁחַח and שָׁחַח Jer. 46:7, 8; שָׁחַח Isa. 52:5, follows the analogy of the latter; שָׁחַח Eccl. 12:5, is sometimes derived from שָׁחַח to despise, as if it were for שָׁחַח; such a form would however be unexampled. The vowels show it to be the Hiphil future of שָׁחַח or rather שָׁחַח to flourish or blossom, the א being inserted as a vowel letter, §11. 1. a. שָׁחַח Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, §83. c. (2). שָׁחַח Ezra 10:16 is an anomalous infinitive from שָׁחַח, which some regard as Kal, others as Piel.

### LAMEDH GUTTURAL VERBS.

§123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, §108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, §17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive,  $\text{הִשְׁלַחְךָ}$ ,  $\text{הִשְׁלַחְךָ}$ .

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb,  $\text{הִשְׁלַחְךָ}$ ,  $\text{הִשְׁלַחְךָ}$ .

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination,  $\text{הִשְׁלַחְךָ}$ .

*a.* Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce  $\text{הִשְׁלַחְךָ}$  *shalahhat* instead of *shala'hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghes-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, §17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghes-forte from the gutturals.

§124. The inflections of Lamedh guttural verbs may be represented by  $\text{הִשְׁלַח}$  to send. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to §82. 5.

*a.* Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed כ, §91. *b.* is given in the paradigm,  $\text{הִשְׁלַח}$  being in actual use.

# PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
<b>PRET.</b> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
<b>Plur.</b> 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
<b>INFIN.</b> <i>Absol.</i>	שְׁלַחַח	נִשְׁלַחַח	שִׁלַּחַח	הִשְׁלַחַח	—
<i>Constr.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
<b>FUT.</b> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלִיחַ	תִּשְׁתַּלַּחַ
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
<b>Plur.</b> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחְוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
<b>IMPER.</b> 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שִׁלַּחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
<b>Plur.</b> 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שִׁלַּחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
<b>PART.</b> <i>Act.</i>	שֹׁלֵחַ		מְשַׁלֵּחַ	מְשַׁלֵּחַ	מְשַׁתַּלֵּחַ
<i>Pass.</i>	שְׁלֻחַ	נִשְׁלַח			



# REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ו, אסלור Jer. 5:7, where the K'ri is אסלח. The vowel *a* is retained before suffixes, remaining short in אסלח Am. 9:1, but usually lengthened to Kamets, אסלח 2 Chron. 21:17, אסלח Gen. 23:11. In the paragogic imperative *a* may be retained, אסלח Dan. 9:19, or rejected, and Hhirik given to the first radical, אסלח Job 32:10, אסלח Gen. 43:8. Hhirik appears in אסלח Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, אסלח 1 Chron. 29:18, אסלח Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, אסלח Jon. 2:1, אסלח Num. 17:28, אסלח Isa. 54:9, rarely *a*, אסלח Isa. 58:9, אסלח Num. 20:3, אסלח 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph. אסלח Zeph. 3:11; so sometimes before suffixes, אסלח 2 Sam. 15:12, אסלח Neh. 1:4, אסלח Josh. 6:5, but more commonly Hhirik. אסלח Am. 1:13, אסלח Num. 35:19, אסלח Neh. 8:5, rarely Pattahh, אסלח Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אסלח to shut, אסלח to say, אסלח to honour, אסלח to grow pale, אסלח to shake, אסלח to be rich, אסלח to entreat, אסלח to slip away, אסלח to press, אסלח to drink or be drunken. The following have Pattahh or Hholem, אסלח to decree, אסלח to vow, אסלח fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אסלח Esth. 2:8, אסלח Isa. 51:14, future. אסלח Ps. 9:19, אסלח Job 17:3, imperative, even in pause, אסלח. Piel: preterite, אסלח Lev. 14:8, אסלח 2 Chron. 34:4, infin. constr., אסלח Hab. 1:13, אסלח Lam. 2:8, future, אסלח Job 16:13, אסלח 2 Kin. 8:12, אסלח Deut. 7:5, imperative, אסלח Ex. 4:23. Hiphil: apocopated future, אסלח 2 Kin. 18:30, fut. with Vav conversive, אסלח Judg. 4:23, fem. plur., אסלח Ps. 119:171, imperative, אסלח Ps. 86:2, and even in pause, אסלח 1 Kin. 22:12. Hithpael: אסלח Prov. 17:14, אסלח Dan. 11:40, אסלח Ps. 106:47; this species sometimes has Kamets in its pausal forms, אסלח Josh. 9:13, אסלח Ps. 107:27. On the other hand, the absolute infinitives: Piel. אסלח Deut. 22:7. Hiphil, אסלח Isa. 7:11. Hophal, אסלח Ezek. 16:4. Participles: Kal, אסלח Deut. 28:52, but occasionally in the construct state with Pattahh. אסלח Ps. 94:9, אסלח Isa. 51:15, אסלח Isa. 42:5, אסלח Lev. 11:7, Piel, אסלח 1 Kin. 3:3, Hithpael, אסלח 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. הִשְׁחִיחַ Deut. 15 : 18, fut. הִשְׁחִיחַ Gen. 31 : 27. There is one instance of Pattahh in the Hiphil inf. const., הִשְׁחִיחַ Job 6 : 26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76 : 4, שָׁבַר Ex. 9 : 25, הִתְחַנְּנוּ Prov. 25 : 6, הִתְחַנְּנוּ Ps. 93 : 1, נָאֵר Gen. 22 : 14, נָאֵר Gen. 10 : 19, תִּצְדָּק Zeph. 2 : 4. Two verbs have Seghol in the Piel preterite, הִבֵּר (in pause, הִבֵּר) and בָּרַר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, הִשְׁחִיחַ Ruth 2 : 8, הִשְׁחִיחַ Ezek. 16 : 28, הִשְׁחִיחַ Esth. 4 : 14, הִשְׁחִיחַ Ezek. 16 : 4, scarcely ever simple Sh'va, הִשְׁחִיחַ 1 Kin. 14 : 3, הִשְׁחִיחַ Jer. 13 : 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לִפְתּוֹחַ Gen. 30 : 5, and לִפְתּוֹחַ Gen. 20 : 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, הִשְׁחִיחַ Gen. 4 : 23 for הִשְׁחִיחַ.

2. The guttural takes compound instead of simple Sh'va\* before suffixes, not only when it stands at the end of the verb, הִשְׁחִיחַ Num. 24 : 11, הִשְׁחִיחַ Prov. 25 : 17, but also in the first plural of the preterite, הִשְׁחִיחַ Ps. 44 : 18 (הִשְׁחִיחַ ver. 21), הִשְׁחִיחַ Isa. 59 : 12, הִשְׁחִיחַ Ps. 35 : 25, הִשְׁחִיחַ 2 Sam. 21 : 6, הִשְׁחִיחַ Ps. 132 : 6; ר retains simple Sh'va before all personal terminations and suffixes, הִשְׁחִיחַ Judg. 4 : 20, הִשְׁחִיחַ Mal. 1 : 7, הִשְׁחִיחַ Josh. 4 : 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, הִשְׁחִיחַ Isa. 27 : 4, הִשְׁחִיחַ Gen. 2 : 23.

§ 128. The Hiphil infinitive construct once has the feminine ending הָ, הִשְׁחִיחַ Ezek. 24 : 26; הִשְׁחִיחַ Ezek. 16 : 50 for הִשְׁחִיחַ perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In הִשְׁחִיחַ Am. 8 : 8 K'thibh for הִשְׁחִיחַ the guttural ע is elided, § 53. 3.

## PE NUN (פִּי) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz. :

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus,  $\text{שָׁנָה}$  becomes  $\text{שָׁנָה}$ , written  $\text{שָׁנָה}$ , so  $\text{נָשָׂא}$  for  $\text{נָשָׂא}$ ,  $\text{הָנִיחַ}$  for  $\text{הָנִיחַ}$ . In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5,  $\text{שָׁנָה}$  for  $\text{שָׁנָה}$ .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel,  $\text{שָׁנָה}$  for  $\text{שָׁנָה}$ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination  $\text{ה}$ ; thus,  $\text{רָשָׁה}$  for  $\text{רָשָׁה}$  (by § 63. 2. a), the primary form being  $\text{שָׁנָה}$ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g.  $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$ ,  $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$ ,  $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$ .

§ 130. 1. The inflections of Pe Nun verbs may be represented by  $\text{שָׁנָה}$  to *approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of  $\text{נָתַן}$  to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of  $\text{שָׁנָה}$  is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of  $\text{נָתַן}$  has Pattahh in one instance before Makkeph,  $\text{נָתַן}$  Judg. 16: 5.

# PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָגַשׁ	נִגַּשׁ	הִגְשִׁיחַ	הִגְשִׁיחַ	נָתַח
3 f.	נִגַּשְׁתָּהּ	נִגַּשְׁתָּהּ	הִגְשִׁיחַתָּהּ	הִגְשִׁיחַתָּהּ	נָתַחְתָּהּ
2 m.	נִגַּשְׁתָּ	נִגַּשְׁתָּ	הִגְשִׁיחַתָּ	הִגְשִׁיחַתָּ	נָתַחְתָּ
2 f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגְשִׁיחַתְּ	הִגְשִׁיחַתְּ	נָתַחְתְּ
1 c.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגְשִׁיחַתִּי	הִגְשִׁיחַתִּי	נָתַחְתִּי
Plur. 3 c.	נִגַּשְׁוּ	נִגַּשְׁוּ	הִגְשִׁיחוּ	הִגְשִׁיחוּ	נָתַחוּ
2 m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגְשִׁיחְתֶּם	הִגְשִׁיחְתֶּם	נָתַחְתֶּם
2 f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגְשִׁיחְתֶּן	הִגְשִׁיחְתֶּן	נָתַחְתֶּן
1 c.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגְשִׁיחוּנוּ	הִגְשִׁיחוּנוּ	נָתַחוּנוּ
INFIN. Absol.	נִגַּשׁ	הִגְשִׁיחַ	הִגְשִׁיחַ	הִגְשִׁיחַ	נָתַח
Constr.	נִגַּשְׁתָּ	הִגְשִׁיחַתָּ	הִגְשִׁיחַתָּ	הִגְשִׁיחַתָּ	נָתַחְתָּ
FUT. 3 m.	יִגַּשׁ	יִנְגַּשׁ	יִהְיֶיחַ	יִהְיֶיחַ	יִתַּח
3 f.	תִּגַּשְׁתָּהּ	תִּנְגַּשְׁתָּהּ	תִּהְיֶיחַתָּהּ	תִּהְיֶיחַתָּהּ	תִּתַּחְתָּהּ
2 m.	תִּגַּשְׁתָּ	תִּנְגַּשְׁתָּ	תִּהְיֶיחַתָּ	תִּהְיֶיחַתָּ	תִּתַּחְתָּ
2 f.	תִּגַּשְׁתְּ	תִּנְגַּשְׁתְּ	תִּהְיֶיחַתְּ	תִּהְיֶיחַתְּ	תִּתַּחְתְּ
1 c.	אִגַּשׁ	אִנְגַּשׁ	אִהְיֶיחַ	אִהְיֶיחַ	אִתַּח
Plur. 3 m.	יִגַּשְׁוּ	יִנְגַּשְׁוּ	יִהְיֶיחוּ	יִהְיֶיחוּ	יִתַּחוּ
3 f.	תִּגַּשְׁתֶּן	תִּנְגַּשְׁתֶּן	תִּהְיֶיחַתֶּן	תִּהְיֶיחַתֶּן	(תִּתַּחְתֶּן)
2 m.	תִּגַּשְׁוּ	תִּנְגַּשְׁוּ	תִּהְיֶיחוּ	תִּהְיֶיחוּ	תִּתַּחוּ
2 f.	תִּגַּשְׁתֶּן	תִּנְגַּשְׁתֶּן	תִּהְיֶיחַתֶּן	תִּהְיֶיחַתֶּן	(תִּתַּחְתֶּן)
1 c.	נִגַּשׁ	נִנְגַּשׁ	נִהְיֶיחַ	נִהְיֶיחַ	נִתַּח
IMPER. 2 m.	גַּשׁ	הִגְשִׁיחַ	הִגְשִׁיחַ		נָתַח
2 f.	גַּשִׁי	הִגְשִׁיחִי	הִגְשִׁיחִי	wanting	נָתַחְתִּי
Plur. 2 m.	גַּשְׁוּ	הִגְשִׁיחוּ	הִגְשִׁיחוּ		נָתַחוּ
2 f.	גַּשְׁתֶּן	הִגְשִׁיחְתֶּן	הִגְשִׁיחְתֶּן		(נָתַחוּ)
PART. Act.	נִגַּשׁ		נִגַּשִׁיחַ		נָתַח
Pass.	נִגַּשׁ	נִגַּשׁ		נִגַּשִׁיחַ	נָתַח

# REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, *נחל* Num. 34: 18, *נחג* 2 Kin. 4: 24, *נחני* Gen. 24: 48, *נחני* Ex. 15: 2. It is, however, always assimilated in *נחח* the Niphal preterite of *נחח* *to repent*, and occasionally in *נחח* *to descend*, e. g. *נחח* Jer. 21: 13, *נחח* Prov. 17: 10, *נחח* Ps. 38: 3 but *נחח* *ibid.*, *נחח* Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: *נחח* Isa. 58: 3, *נחח* Ps. 68: 3, *נחח* Jer. 3: 5, *נחח* Deut. 33: 9 (and occasionally elsewhere), *נחח* Job 40: 24, *נחח* Isa. 29: 1, *נחח* Ezek. 22: 20, *נחח* (for *נחח*) Num. 5: 22, *נחח* (for *נחח*) with Daghesh-forte separative, § 21. 5) Isa. 33: 1, *נחח* Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, *נחח* 2 Sam. 1: 15 (once before Makkeph, *נחח* Gen. 19: 9, in plural *נחח* 1 Kin. 18: 30 and *נחח* Josh. 3: 9), *נחח* Ex. 3: 5, *נחח* Job 1: 11, *נחח* Deut. 2: 24, *נחח* Ezek. 37: 9, *נחח* Gen. 27: 26, though it is occasionally retained, *נחח* 2 Kin. 19: 29, *נחח* Ps. 10: 12, or by a variant orthography, *נחח* Ps. 4: 7 but always elsewhere *נחח*. In imperatives with *a*, and in Lamedh He verbs which have *h* in the imperative, Nun is invariably retained. *נחח* Prov. 17: 14, *נחח* Ps. 24: 14, *נחח* Num. 31: 2, *נחח* Ps. 58: 7, *נחח* Gen. 30: 27, *נחח* Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: *נחח* (with suffix, *נחח*) from *נחח* (twice) and *נחח* from *נחח*, *נחח* (once) and *נחח* from *נחח* has *נחח* (by § 60. 3. c), with the preposition *ל*, *נחח* by § 57. 2. (3), once *נחח* (§ 53. 3) Job 41: 17, once without the feminine ending, *נחח* Ps. 89: 10, and twice *נחח*; *נחח* has commonly *נחח* (for *נחח*), with suffixes *נחח*, but *נחח* Num. 20: 21, and *נחח* Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms *נחח* Jer. 32: 4, *נחח* Ps. 68: 3, and *נחח* Judg. 20: 39.

6. The *n* of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. *a*, *נחח* Ezek. 5: 13, *נחח* Ezek. 37: 10, Jer. 23: 13, *נחח* Num. 24: 7, Dan. 11: 14, *נחח* Isa. 52: 5.

§ 132. 1. The last radical of *נחח* is assimilated in the Niphal as well as in the Kal species, *נחח* Lev. 26: 25. The final Nun of other verbs remains without assimilation, *נחח*. In 2 Sam. 22: 41 *נחח* is for *נחח* which is found in the parallel passage Ps. 18: 41. *נחח* 1 Kin. 6: 19, 17: 14 K'thibh. is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (*נחח*) prolonged by reduplication, which is the case with some other short words, e. g. *נחח* from *נחח* for *נחח*; others regard it as the infinitive *נחח* with the 3 fem. plur. suffix or with *ן* paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future.  $\text{תָּהָה}$  Ps. 8:2, is the Kal infn., comp.  $\text{תָּהָה}$  Gen. 46:3, not the 3 fem. sing. pret. for  $\text{תָּהָה}$  (Nordheimer), nor the imperative with paragogic  $\text{ה}$ , as  $\text{תָּהָה}$  is always to be explained elsewhere.

2. The peculiarities of Pe Nun verbs are shared by  $\text{לָקַח}$  *to take*, whose first radical is assimilated or rejected in the same manner as  $\text{נ}$ . Kal inf. const.  $\text{לָקַחַת}$  (with prep.  $\text{ל}$ ,  $\text{לִלְקַחַת}$ , to be distinguished from  $\text{לָקַחַת}$  2 fem. sing. pret.). once  $\text{לָקַחַת}$  (by § 60. 3. c) 2 Kin. 12:9, with suffixes  $\text{לָקַחְתִּי}$ , fut.  $\text{לִקְחוּ}$ , imper.  $\text{לָקַח}$ , rarely  $\text{לָקַחַת}$ , Hoph. fut.  $\text{לִקְחוּ}$ , but Niph. pret.  $\text{לָקַחַת}$ . In Hos. 11:3  $\text{לָקַחַת}$  is the masculine infinitive with the suffix for  $\text{לָקַחַת}$ ; the same form occurs without a suffix.  $\text{לָקַח}$  Ezek. 17:5, or this may be explained with Gesenius as a preterite for  $\text{לָקַחַת}$ .

3. In Isa. 64:5  $\text{לָקַחַת}$  has the form of a Hiphil future from  $\text{לָקַח}$ , but the sense shows it to be from  $\text{לָקַח}$  for  $\text{לָקַחַת}$ , Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. *a*.

### AYIN DOUBLED (עֵ) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hith-pael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus,  $\text{קָבַב}$  for  $\text{קָבַב}$ ,  $\text{סָבַב}$  for  $\text{סָבַב}$  § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82.1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָבַב, קָב, קָבֹב, קָב; הָפַב, הָפֹב; הָפָב, הָפֹב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations :

In the Kal future יָפַב becomes יָפֹב with *i* in a simple syllable, contrary to § 18.2. This may, however, be converted into a mixed syllable by means of Daghesht-forte, and the short vowel be retained, thus יָפֹב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יָפִיר for יָפִיר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85.2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָפֹב. The three possible forms of this tense are consequently יָפֹב, יָפֹב, and יָפִיר.

In the Niphal preterite נָפַב becomes נָפֹב by contraction. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נָפִיר for נָפִיר; in other cases Hhirik is lengthened to Tsere, נָפִיר for נָפִיר, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82.2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָפֹב. The forms of this tense are, therefore, נָפֹב, נָפִיר, נָפִיר.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghash-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, יֶסֶב or יֹסֶב for יִסְבִּיב, הֶסֶב (Kibbutz before the doubled letter by § 61. 5) or הִסְבִּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יֶסֶב, יֹסֶב; הֶסֶב, הִסְבִּב (comp. קִשַׁל, קִשְׁלָה) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, הִסְבִּיב (comp. יִקְשִׁיל, יִקְשְׁלֶנָה).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghash-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, יֶסֶב, יֹסֶב.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הִסְבִּיב; יֶסֶב, יִסְבִּיב.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to



relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, **רָסַבְתָּהּ**, **רָסַבְתָּהּ**.

§ 137. The Piel, Pual, and Hithpaël sometimes preserve the regular form, as **הִלָּל**, **הִלָּל**, **הִלָּלְתָּהּ**. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as **הִלְלִי**, **הִלְלִי**. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as **הִלְלִי**, **הִלְלִי**.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of **סָבַב** *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in **סָבַבְתָּהּ** *to excite*.

a. The Hithpaël of **סָבַב** does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the **ח** of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to **סָבַבְתָּהּ** the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

# PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְבָה	סָבְהָ	נָסְבָה	סִיבְבָה
2 m.	(סָבַבְתָּ)	סָבַחְתָּ	נָסַחְתָּ	סִיבַחְתָּ
2 f.	(סָבַבְתְּ)	סָבַחְתְּ	נָסַחְתְּ	סִיבַחְתְּ
1 c.	סָבַבְתִּי	סָבַחְתִּי	נָסַחְתִּי	סִיבַחְתִּי
Plur. 3 c.	סָבְבוּ	סָבּוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבַבְתֶּם)	סָבַחְתֶּם	נָסַחְתֶּם	סִיבַחְתֶּם
2 f.	(סָבַבְתֶּן)	סָבַחְתֶּן	נָסַחְתֶּן	סִיבַחְתֶּן
1 c.	סָבַבְנוּ	סָבַחְנוּ	נָסַחְנוּ	סִיבַחְנוּ
INFIN. Absol.	סָבֹב	סֹב	הִסָּבֵב	סִיבֹב
Constr.	סָבֵב	סֵב	הִסָּבֵב	סִיבֵב
FUT. 3 m.	יִסָּבֵב	יִסֵּב	יִסָּב	יִסִּיבֵב
3 f.	תִּסָּבֵב	תִּסֵּב	תִּסָּב	תִּסִּיבֵב
2 m.	תִּסָּבֵב	תִּסֵּב	תִּסָּב	תִּסִּיבֵב
2 f.	תִּסָּבִי	תִּסִּי	תִּסָּבִי	תִּסִּיבִי
1 c.	אִסָּבֵב	אִסֵּב	אִסָּב	אִסִּיבֵב
Plur. 3 m.	יִסָּבּוּ	יִסָּבוּ	יִסָּבוּ	יִסִּיבּוּ
3 f.	תִּסָּבִינָה	תִּסִּינָה	תִּסָּבִינָה	תִּסִּיבִינָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסִּיבּוּ
2 f.	תִּסָּבִינָה	תִּסִּינָה	תִּסָּבִינָה	תִּסִּיבִינָה
1 c.	נָסָב	נָסָב	נָסָב	נָסִיב
IMPER. 2 m.	סֵב		הִסָּבֵב	סִיבֵב
2 f.	סִיבִי		הִסָּבִי	סִיבִי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סִיבּוּ
2 f.	סִיבִינָה		הִסָּבִינָה	סִיבִינָה
PART. Act.	סֹבֵב			נִסִּיבֵב
Pass.	סָבוּב		נָסָב	

# DOUBLED VERBS.

HIPHL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּבֵּב	סָבַסֵּב
הִסָּבָה	הוֹסֵבָה	הִסְתַּבֵּבָה	סָבַסֵּבָה
הִסָּבוֹת		הִסְתַּבֵּבֹת	סָבַסֵּבֹת
הִסָּבוֹת		הִסְתַּבֵּבֹת	סָבַסֵּבֹת
הִסָּבוֹתִי		הִסְתַּבֵּבֹתִי	סָבַסֵּבֹתִי
הִסָּבֹו	הוֹסֵבֹו	הִסְתַּבֵּבֹו	סָבַסֵּבֹו
הִסָּבֹוּם		הִסְתַּבֵּבֹוּם	סָבַסֵּבֹוּם
הִסָּבֹוֹתָן		הִסְתַּבֵּבֹוֹתָן	סָבַסֵּבֹוֹתָן
הִסָּבֹונוּ		הִסְתַּבֵּבֹונוּ	סָבַסֵּבֹונוּ
הִסָּב			סָבַסֵּב
הִסָּב		הִסְתַּבֵּב	סָבַסֵּב
יָסַב	יֹוֹסֵב	יִסְתַּבֵּב	יָסַבֵּב
תָּסַב	תוֹסֵב	תִּסְתַּבֵּב	תָּסַבֵּב
תָּסַב	תוֹסֵב	תִּסְתַּבֵּב	תָּסַבֵּב
תָּסַבִּי	תוֹסֵבִי	תִּסְתַּבֵּבִי	תָּסַבֵּבִי
אָסַב	אוֹסֵב	אִסְתַּבֵּב	אָסַבֵּב
יָסַבֹו	יֹוֹסֵבֹו	יִסְתַּבֵּבֹו	יָסַבֵּבֹו
תָּסַבֵּנָה		תִּסְתַּבֵּבֵנָה	תָּסַבֵּבֵנָה
תָּסַבֹו	תוֹסֵבֹו	תִּסְתַּבֵּבֹו	תָּסַבֵּבֹו
תָּסַבֵּנָה		תִּסְתַּבֵּבֵנָה	תָּסַבֵּבֵנָה
נָסַב	נוֹסֵב	נִסְתַּבֵּב	נָסַבֵּב
הִסָּב		הִסְתַּבֵּב	סָבַסֵּב
הִסָּבִי		הִסְתַּבֵּבִי	סָבַסֵּבִי
הִסָּבֹו		הִסְתַּבֵּבֹו	סָבַסֵּבֹו
הִסָּבֵנָה		הִסְתַּבֵּבֵנָה	סָבַסֵּבֵנָה
מָסַב		מִסְתַּבֵּב	מָסַבֵּב
	מוֹסֵב		



back to the simple penult syllable in this form of the future, and Hholem is consequently shortened. § 64. 1. נִהְיֶה, נִהְיֶה, נִהְיֶה. There are a few examples of *z* in the future as in Ayin Vav verbs, יִרְיוּ Prov. 29: 6, רִיזִיךְ Isa. 42: 4, Eccles. 12: 6, חָסֵם Ezek. 24: 11 and perhaps יִגְדֵּר Gen. 49: 19, חָסֵם Hab. 3: 16, יִשְׁמֹר Ps. 91: 6, though Gesenius assumes the existence of גִּידֵר and שִׁמְרֵר as distinct roots from גִּדֵּר and שִׁמְרֵר.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed *נ*, נִגְרָהוּ Job 20: 28, נִגְרָה, נִגְרָה. (2) With Tsere under the prefix, נִגְרָהוּ Jer. 22: 23, נִגְרָהוּ Mal. 3: 9, נִגְרָהוּ Isa. 57: 5. (3) With Kamets under the prefix, נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נִגְרָהוּ and נִגְרָהוּ, נִגְרָהוּ and נִגְרָהוּ Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, נִגְרָהוּ Eccl. 12: 6, נִגְרָהוּ Am. 3: 11, נִגְרָהוּ Nah. 1: 12, נִגְרָהוּ Isa. 34: 4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, נִגְרָהוּ Lev. 21: 9, but mostly compresses it to Pattahh, נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ; like the preterite it sometimes has Hholem, נִגְרָהוּ Isa. 24: 3, נִגְרָהוּ ibid. If the first radical is a guttural and incapable of receiving Dagghesh, the preceding Hhirik is lengthened to Tsere, נִגְרָהוּ, נִגְרָהוּ. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus, נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: נִגְרָהוּ Isa. 24: 3, נִגְרָהוּ ibid., or with Tsere in the last syllable, נִגְרָהוּ 2 Sam. 17: 10. The infinitive construct: נִגְרָהוּ Ps. 68: 3, נִגְרָהוּ Ezek. 20: 9, and once with Pattahh before a suffix, נִגְרָהוּ Lev. 21: 4. The imperative: נִגְרָהוּ Isa. 52: 11, נִגְרָהוּ Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, נִגְרָהוּ (in pause נִגְרָהוּ, so נִגְרָהוּ), or even to Pattahh, נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ. Both infinitives have Tsere, thus the absolute: נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ; the construct: נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ (Zech. 11: 10), נִגְרָהוּ, נִגְרָהוּ, in pause: נִגְרָהוּ, נִגְרָהוּ. with a final guttural, נִגְרָהוּ, נִגְרָהוּ. The imperative: נִגְרָהוּ Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagghesh-forte in the first radical: נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ; with a long vowel, נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ or נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ and נִגְרָהוּ, נִגְרָהוּ (expressed by the vowel letter *a*, § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ, and in one instance to Hhirik, נִגְרָהוּ Judg. 9: 53 (נִגְרָהוּ would be from נִגְרָהוּ) before a guttural it becomes Pattahh, נִגְרָהוּ, נִגְרָהוּ. Participles: נִגְרָהוּ, נִגְרָהוּ, נִגְרָהוּ Ezek. 31: 3, נִגְרָהוּ Prov. 17: 4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *בִּטְּרָה* Judg. 3:21, *רָצִים* Jer. 49:20, *נָצִים* Num. 21:30.

6. Hophal preterites: *הִחֲלֵהוּ*, *הִחֲלִי*, *הִחֲלִי*; futures: *יִחֲלֶה*, *יִחֲלֶה*, *יִחֲלֶה*; participles: *מִחֲלֶה*, *מִחֲלֶה* or in some copies *מִחֲלֶה* 2 Sam. 23:6; infinitive with suffix, *הִחֲלֶה* Lev. 26:34, with prep., *בְּהִחֲלֶה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *נָשָׂא*, *נָשָׂא* (distinguished from the fem. part. *נֹשֵׂא*); *רָחַץ*; if the last radical does not admit Daghesh-forte a preceding Pattahh sometimes remains short before ח, but it is lengthened to Kamets before other gutturals, *זָרַח* (100. 2), *שָׂחָה* and *שָׂחָה*. When the first radical is doubled, Daghesh is omitted from the last in the Kal fut. *יִרְחֹץ*, *יִרְחֹץ*, and occasionally elsewhere *יִרְחֹץ* Hi. fut. *יִרְחֹץ* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִי* Ps. 3:2, *רָבִי* Ps. 55:22, *קָנִי* Jer. 4:13, and consequent shortening of the vowel, *רָבִי* Jer. 7:29 for *רָבִי* Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesh, so likewise in *יִשְׁרָרֵם* Jer. 5:6, *יִשְׁרָרֵם* Ps. 9:14), for *שָׂחָה*; the omission of Daghesh, *נָבִיחַ* 1 Sam. 14:36, *יִחֲזֹק* Prov. 7:13, *יִחֲזֹק* Cant. 6:11, 7:13, *יִחֲזֹק* Job 19:23, *קָבֵחַ* Num. 22:11, 17 (Kal imper. with ה, parag. for *קָבֵחַ* shortened by Makkeph from *קָבֵחַ*, so *אָרַח* orā Num. 23:7), or in addition, the rejection of the vowel, *יִרְחֹץ* K. fut. Gen. 11:6 for *יִרְחֹץ* Gen. 11:7 K. fut. for *יִרְחֹץ* Isa. 19:3 Ni. pret. for *יִרְחֹץ* or *יִרְחֹץ* Ezek. 41:7 Ni. fut. for *יִרְחֹץ*; *נָזַל* Judg. 5:5 according to Gesenius for *נָזַל* Ni. pret. of *נָזַל* to shake, according to others K. pret. of *נָזַל* to flow; *יִתְחַלֵּץ* Ezek. 36:3 for *יִתְחַלֵּץ* (Ewald) from *יִתְחַלֵּץ* to enter, or for *יִתְחַלֵּץ* Ni. fut. of *יִתְחַלֵּץ* to go up, *יִתְחַלֵּץ* Ezek. 7:24 Ni. pret. for *יִתְחַלֵּץ*, *יִתְחַלֵּץ* Cant. 1:6 Ni. pret. for *יִתְחַלֵּץ*. Once instead of doubling the last radical י is inserted, *יִתְחַלֵּץ* Prov. 26:7 for *יִתְחַלֵּץ*, comp. *יִתְחַלֵּץ* Ezr. 10:16 for *יִתְחַלֵּץ*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *קָלַחְתִּי*, *קָלַחְתִּי* (Kamets before ר which cannot be doubled), *יִשְׁחָרֵץ*, *יִשְׁחָרֵץ*, *יִשְׁחָרֵץ* (the vowel remaining long before ר), *יִתְחַלֵּץ* (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), *יִתְחַלֵּץ*, once with *e* in the future, *יִתְחַלֵּץ*, *יִתְחַלֵּץ*, *יִתְחַלֵּץ*. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, *יִתְחַלֵּץ*, *יִתְחַלֵּץ*; other cases are rare and exceptional, *יִתְחַלֵּץ*, *יִתְחַלֵּץ*, *יִתְחַלֵּץ* which is first plur. pret. for *יִתְחַלֵּץ* not third plur. for *יִתְחַלֵּץ* (Ewald), § 54. 3; *יִתְחַלֵּץ* Deut. 32:41, *יִתְחַלֵּץ* Isa. 44:16, *יִתְחַלֵּץ* Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *יִתְחַלֵּץ* from *יִתְחַלֵּץ*, *יִתְחַלֵּץ* from *יִתְחַלֵּץ*.

from *הָרָם* *הָרָם* from *הָרָם*; in *רָחֵק* Gen. 43:29, Isa. 30:19, from *רָחֵק*, *הַפְּרָקָם* Lev. 26:15 from *הָרָם*, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants. § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, *חִיָּי* Prov. 8:29 for *חָיָי* ver. 27. *חִיָּי* Isa. 33:1 for *חָיָי* Ezek. 14:8 for *חָיָי* *הַשְׁמוּחִיהוּ* Lam. 1:8 for *חָיָי* Hi. pret. of *חָיָי* Hab. 2:17 for *חָיָי* Hi. fut. of *חָיָי* with 3 fem. plur. suf. *אֲרָקָם* 2 Sam. 22:43 in a few editions for *אֲרָקָם*. Nun is once inserted before the suffix in place of doubling the radical, *קָבֹוֹ* Num. 23:13 for *קָבֹוֹ*.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

<i>אָרַר</i> to curse.	<i>רָבַב</i> to cry.	<i>קָנַן</i> to make a nest.
<i>בָּזַז</i> to plunder.	<i>בָּחַח</i> to smite, break.	<i>קָצַץ</i> to cut off.
<i>בָּרַר</i> to purify.	<i>לָבַב</i> to take away the heart.	<i>רָבַב</i> to be many.
<i>גָּשַׁשׁ</i> to grope.		<i>רָבֵךְ</i> to be tender.
<i>זָקַף</i> to refine.	<i>לָקַח</i> to lick.	<i>שָׂרַר</i> to harrow.
<i>חָמַם</i> to warm.	<i>מָשַׁשׁ</i> to feel, to grope.	<i>שָׂרַר</i> to rule.
<i>חָצַץ</i> to divide.	<i>פָּזַז</i> to leap.	<i>שָׁנַן</i> to sharpen.
<i>חָתַח</i> to be broken.	<i>פָּלַל</i> to judge, to intercede.	<i>חָמַם</i> to be perfect.
<i>סָלַל</i> to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

<i>הָרַר</i> to burn.	<i>מָחַח</i> to linger.	<i>שָׂשַׁשׁ</i> to sport, delight.
<i>פָּרַר</i> to dance.	<i>סָכַךְ</i> to excite.	<i>שָׂסַס</i> to run.
<i>לָחַח</i> to be mad.	<i>צָפַח</i> to chirp.	<i>חָצַח</i> to mock.

3. The following insert Hholem after the first radical, viz.:

<i>אָנַן</i> to complain.	<i>נָהַר</i> to fly.	<i>רָצַח</i> to break.
<i>בָּלַל</i> to mix.	<i>נָסַס</i> to lift up.	<i>שָׁחַח</i> to sink.
<i>בָּקַק</i> to empty.	<i>סָפַח</i> to occupy the threshhold.	<i>שָׂפַל</i> to spoil.
<i>גָּרַר</i> to cut.		<i>שָׁמַח</i> to be desolate or amazed.
<i>גָּרַר</i> to sweep away.	<i>צָרַר</i> to bind.	
<i>הָסַס</i> to be still.	<i>קָסַס</i> to cut off.	<i>חָפַח</i> to beat.
<i>חָחַח</i> to break loose	<i>קָשַׁשׁ</i> to gather.	

4. The following employ two forms, commonly in different senses, viz.:

<i>גָּלַל</i> and <i>גָּלַל</i> to roll.	<i>חָיַן</i> to make gracious, <i>חָיַן</i> to be gracious.
<i>הָיַל</i> to praise, <i>הָיַל</i> to make mad.	
<i>הָיַל</i> to profane, <i>חָיַל</i> to wound.	<i>מָיַל</i> to speak, <i>מָיַל</i> to mow.

קָבַח to *change*, סוּבַח to *surround*. קָלַל to *curse*, קָלַל to *whet*.  
 עָנַן to *gather clouds*, עוֹנֵן to *practise sorcery*. רָצַץ and רוֹצֵץ to *crush*.  
 טָבַח and טָבַח to *treat with violence*.  
 פוּרַח to *burst*, פָּרַח to *shake to pieces*.

5. The following use different forms in different species, viz. :

חָקַח Pi. to *decree*, Pu. חָקַח. הָיָה Pi. to *shout*, Hith. הִיָּיָה.\*  
 מָדַד Pi. to *measure*, Hith. הִמָּדַד. שָׁטַח Pi. to *break*, Pu. שָׁטַח.  
 מָרַר Pi. to *make bitter*, Hith. הִמָּרַר. שָׁנַן Pi. to *inculcate*, Hith. הִשְׁחִינָה.  
 סָלַסַּל Pi. to *exult*, Hith. הִסְחִיל. to *pierce*.  
 עוֹלַל Pi. to *maltreat*, Hith. הִעֲלִיל and הִחֲזִיל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁט Isa. 11:8; Infinitive, לְהִשְׁחִיחַ Prov. 26:21, הִמְחִיחַ Ex. 12:39; Future, אֶשְׁחַטְשָׁה Ps. 119:47, הִשְׁחִיטְהוּ Ps. 94:19; Imperative, הִשְׁחַטְשׁוּ Isa. 29:9; Participle, מְחַטְשֵׁה Gen. 27:12, מְחַלְחֵה Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדְרַר Nah. 3:17, עוֹלַל Lam. 1:12, the future: הִשְׁחַטְשׁוּ Isa. 66:12, and the participles, מְחַלְחֵה Isa. 9:4, מְחַלְלֵה Isa. 53:5.

2. יָעָצַר Isa. 15:5 is for יַעֲצִירָה Pi. fut. of צָרַר, § 57. 1. חָבַר 2 Sam. 22:7 is contracted for הִחַבְּרָה Ps. 18:27, probably with the view of assimilating it in form to the preceding: חָמַם; in regard to חָמַם in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of חָלַל *thou wilt show thyself a judge*, but as it answers to: חָמַם Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ח of the prefix.

3. חָלַל and חָלַל. The prefixed ח remains in the Hiphil future of חָלַל, e. g. יִחַלְלֵה, יִחַלְלֵה, יִחַלְלֵה and in the derivative nouns חֲלָלִים, חֲלָלִים, whence these forms are in the lexicons referred to the secondary root חָלַל.

## PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, י or ו, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

\* מְחַרְוֵן Ps. 78:65 is not from רוּן (Gesenius) but from רָוַן, see Alexander in loc.



(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either ו or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

*a*. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. נָחַם, נָחַם, and are quite distinct from the quiescent verbs לָחַץ in which ה always represents a vowel, e. g. נָחַץ, נָחַץ.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, יָשַׁב, יָשַׁב, יָשַׁב, יָשַׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, נִשַּׁב, הִנִּישַׁב, הִנִּישַׁב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, נִבֹּךְ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִבֹּשׁ; in a few instances Hhirik is preserved by giving Daghesht-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, רָצַח, רָצַח.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁבַר, שָׁבַר.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשֵׁב, נוֹשֵׁב; in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, הִנָּשֵׁב, הִנָּשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, רָצַח, רָצַח.

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, רָצַח, רָצַח.

*a*. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species. § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָחַם, נָחַם), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָשַׁב *to be dry*.

# PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
<b>PRET.</b> 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב	יָבֵשׁ
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָבֵשְׁהָ
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָבֵשְׁתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָבֵשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָבֵשְׁתִּי
<b>Plur.</b> 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָבֵשׁוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָבֵשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָבֵשְׁתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָבֵשְׁנוּ
<b>INFIN.</b> <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
<i>Constr.</i>	שָׁבַח	הוֹשַׁב	הוֹשִׁיב	הוֹשַׁב	יָבֵשׁ
<b>FUT.</b> 3 m.	יֵשֵׁב	יִשְׁבַּח	יִהְיֶיב	יִהְיֶשֶׁב	יִיבֵשׁ
3 f.	תֵּשֵׁב	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיֶשֶׁב	תִּיבֵשׁ
2 m.	תֵּשֵׁב	תִּשְׁבַּח	תִּהְיֶיב	תִּהְיֶשֶׁב	תִּיבֵשׁ
2 f.	תֵּשְׁבִי	תִּשְׁבְּחִי	תִּהְיֶיבִי	תִּהְיֶשֶׁבִי	תִּיבֵשִׁי
1 c.	אֵשֵׁב	אִשְׁבַּח	אִהְיֶיב	אִהְיֶשֶׁב	אִיבֵשׁ
<b>Plur.</b> 3 m.	יֵשְׁבוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיֶשֶׁבוּ	יִיבֵשׁוּ
3 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּחֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיֶשֶׁבֶנָּה	תִּיבֵשְׁנָה
2 m.	תֵּשְׁבוּ	תִּשְׁבְּחוּ	תִּהְיֶיבוּ	תִּהְיֶשֶׁבוּ	תִּיבֵשׁוּ
2 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּחֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיֶשֶׁבֶנָּה	תִּיבֵשְׁנָה
1 c.	נֵשֵׁב	נִשְׁבַּח	נִהְיֶיב	נִהְיֶשֶׁב	נִיבֵשׁ
<b>IMPER.</b> 2 m.	שֵׁב	הוֹשַׁב	הוֹשִׁיב		יָבֵשׁ
2 f.	שְׁבִי	הוֹשַׁבִי	הוֹשִׁיבִי		יָבֵשִׁי
<b>Plur.</b> 2 m.	שִׁבּוּ	הוֹשַׁבוּ	הוֹשִׁיבוּ	wanting	יָבֵשׁוּ
2 f.	שְׁבֶנָּה	הוֹשַׁבֶנָּה	הוֹשִׁיבֶנָּה		יָבֵשְׁנָה
<b>PART.</b> <i>Act.</i>	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
<i>Pass.</i>	יָשׁוּב	נֹשֵׁב		מוֹשַׁב	יָבוֹשׁ

## REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	יָסַף <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָצַד <i>to toil.</i>	יָצַד <i>to appoint.</i>	יָרָה <i>to cast.</i>
יָחַר <i>to delay.</i>	יָנָה <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָנַח <i>to oppress.</i>	יָנַח <i>to counsel.</i>	יָשַׁם <i>to put.</i>
יָנַח <i>to suck.</i>	יָפַח <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָבֵשׁ, יָרָא, יָשַׁן, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרָא from יָרָה and יָשַׁן from יָשַׁם, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָבַר <i>to bear.</i>	יָבַע <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצַא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַם <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in יָחַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, יָחַדְנָה, יָחַדְנָה; יָצַאְנָה has Seghol after the analogy of Lamedh Aleph verbs; (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יָרַד Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָחַר *to chastise, instruct*, יָצַח *to burn*. In יָחַרְהוּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יָחַשְׁנִי Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָטַב *to be good* fut. יִיטֵב, once יִיטְבִי Nah. 3: 8; יָצַק *to pour* fut. יִצַּק, once יִצְּקָה 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יָצַרְהוּ, יָצַרְהוּ Isa. 10: 16, and יָצַרְהוּ Deut. 32: 22; יָחַץ *to awake*, once יָחַץ 1 Kin. 3: 15; יָחַץ *to be precious*. יָחַץ and יָחַץ, or with a vowel letter for e, יָחַץ, יָחַץ *to be desolate*, once יָחַץְנָה Ezek. 6: 6; יָשַׁר *to be right*, יָשַׁר, once יָשַׁרְנָה (3 fem. plur., §88) 1 Sam. 6: 12. Some copies have יָשַׁרְנָה Isa. 40: 30 for יָשַׁרְנָה.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur. Tsere in the ultimate being in consequence shortened to Seghol, וְיָחַדְהוּ, וְיָצַאְהוּ. Pattahh in the ultimate becomes Seghol in וְיָצַאְהוּ (with a postpositive accent) Gen. 2: 7, 19, וְיָשַׁבְהוּ Gen. 50: 26; but וְיָשַׁבְהוּ, וְיָרַשְׁהוּ, only once before a

monosyllable, §35. 1, **וַיִּקֶץ** Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form **וַיִּצֵא**, unless the following word begins with an accented syllable, e. g. **וַיִּצֵא** Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, **וַיִּשָּׁב** Ruth 4: 1, **וַיִּרְדּוּ** Ps. 139: 1, **וַיִּרְדּוּ** Ps. 18: 10, §35. 2.

§ 148. 1. Kal construct infinitives with Yodh: יִבְשׁ and with a feminine ending יִבְשָׁה ending יִבְשָׁה, יִבְשָׁה, יִבְשָׁה with suff. יִבְשָׁה, once with prep. לִיִּבְשָׁה 2 Chron. 31: 7, Daghesh conservative after *z*. § 14. *a*; יִבְשָׁה, § 87, once יִבְשָׁה Josh. 22: 25 and with prep. לִיִּבְשָׁה 1 Sam. 18: 29 from יִבְשָׁה; יִבְשָׁה once יִבְשָׁה 2 Chron. 26: 15 from יִבְשָׁה, יִבְשָׁה.

2. Infinitives without Yodh: **לָרֶחַק** (with suf. **רִחְקִי** Ex. 2:4, and without the feminine termination **לָרֶחַקְךָ** (with suf. **לָרֶחַקְךָ**) and **לָרֶחַקְנָה**, once 1 Sam. 4:19, §54.2, **לָצֶחֶק** (with suf. **צִחְקִי**), **לָרֶחַקְךָ** (with suf. **רִחְקִי**) once **לָרֶחַקְךָ** Gen. 46:3, **לָרֶחַקְךָ** (with suf. **רִחְקִי**) once **לָרֶחַקְךָ** Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive **לָרֶחַקְךָ** Jer. 42:10, which is usually explained to be for **לָרֶחַקְךָ**; it may, however, be derived from the Ayin Vav verb **לָרֶחַקְךָ**.

3. Imperatives with Yodh: יִרְדּוּ, יִרְאֶה, יִרְחֶה. Without Yodh: רָדֵעַ (with ה parag. רָדֵעַ Prov. 24:14), רָחֵב (with ה parag. רָחֵבָה Hos. 4:18, see §92. a), צֵא (צֵאוּ, fem. plur. צֵאוּנָה Cant. 3:11), שֶׁבֶה (שֶׁבִי, שֶׁבֶה). With both forms: צֵא and יֵצֵא (יֵצְאוּ), יֵרֵד (יֵרְדוּ), twice יֵרֵד Judg. 5:13, רָשָׁה and יֵרָשָׁה.

§ 149. 1. The Niphal of נִיזַר has *z* instead of *s*. נִיזַר Zeph. 3: 18, נִזְזֹר Lam. 1: 4; נִזְזֹר 1 Chron. 3: 5, 20: 8 has *z* followed by Daghesh. נִזְזֹר, which according to Gesenius is from נִזַּר, has *z*; Ewald assumes the root to be נִזַּר, and refers to it likewise the Kal future and the Hiphil ascribed to נִזַּר, § 147. 3. and § 150. 4. In that case the Daghesh in נִזְזֹר Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh נִזְזֹר 2 Sam. 14: 30 will be unexplained. נִזְזֹר Ps. 9: 17 is not the Niphal preterite or participle of נִזַּר, but the Kal participle of נִזַּר.

2. Yodh appears in the Niphal future of two verbs instead of Vav. וַיִּהְיֶה Gen. 8:12, 1 Sam. 13:8 ק'רי, יִהְיֶה Ex. 19:13. In the first person singular א always has Hhirik, אֶיךָ, אֶלֶךְ, אֶפְסָר, אֶהְיֶה, אֶחָדֶּה.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: **הָיָה** *to be good*, **הָלַל** *to hawl*, **הָיָה** *to go to the right*, **הָיָה** *to change*, **הָיָה** *to suck*. Yodh is likewise found in **הִיטָה** Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, **הָיָה** Hos. 7: 12, **הָיָה** Prov. 4: 25, **הָיָה** Ps. 5: 9 K'r'i (K'thibh **הָיָה**, **הָיָה** Gen. 8: 17 K'r'i (K'thibh **הָיָה**, **הָיָה** 1 Chron. 12: 2.

2. In **יָרִיב** Job 24: 21 (elsewhere **יָרִיב** and **יָרִיבִל** (once **אִרְיֵלָה** Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in **יְהִי־לִי** Isa. 52: 5, **יְהוּדָה** Neh. 11: 17, Ps. 28: 7, **יְהוֹשִׁיָע** 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, **חִמְיוּ**, **חִמְיוּ**, **חִמְיוּ**, **חִמְיוּ**, and once the vowel Tsere is dropped before a suffix, **מִינִיחָהוּ** Ex. 2: 9 for **מִינִיחָהוּ**.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5, and shortens the final vowel, נִשָּׁב, נִשְׁבָּ, נִשְׁבָּ, נִשְׁבָּ; but with a pause accent : נִשְׁבָּ Ruth 2:14.

4. The following verbs insert Daghes in the second radical in the Hiphil, viz.: רָצַע *to set, place*, רָצַץ *to spread*, רָצַח *to pour*, except : מוֹצֵא; 2 Kin. 4:5 K'ri (K'thibh מִצֵּא), רָצַח *to burn*, except : הוֹצִיאוּהוּ 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *û* followed by Daghes, רָצַע Ex. 10:24, רָצַע Isa. 14:11, Esth. 4:3, מוֹצֵא Isa. 28:16, מוֹצֵא Job 11:15; and a few of Hholem, הוֹצֵא Lev. 4:23, 28, יוֹצֵא Prov. 11:25 for יוֹצֵא from רָצַח. The construct infinitive : הוֹצֵא Ezr. 3:11, and with the feminine termination הוֹצֵא Ezek. 16:4, הוֹצֵא Gen. 40:20, Ezek. 16:5.

§ 150. 1. In the Kal preterite Yodh is once dropped, רָד Judg. 19:11 for רָדָה. Hhirik occurs with the second radical of רָדָה and רָדָה in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. רָדָה, רָדָה, רָדָה.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וְיָבִישׁוּהוּ Nah. 1:4 for וְיָבִישׁוּהוּ Lam. 3:33, וְיָבִישׁוּהוּ Lam. 3:53, וְיָבִישׁוּהוּ 2 Chron. 32:30 K'ri (K'thibh וְיָבִישׁוּהוּ).

3. Three verbs have Vav in the Hithpael, הִתְהוֹרֵץ, הִתְהוֹרֵץ, הִתְהוֹרֵץ; ה is assimilated to the following ו and contracted with it in הִתְהוֹרֵץ Ezek. 23:48 for הִתְהוֹרֵץ a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְהוֹרֵץ Ex. 2:4 for הִתְהוֹרֵץ Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. הָלַךְ and הָלַךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. הָלַךְ (הָלַךְ) rarely הָלַךְ; fut. הָלַךְ (once with the vowel letter י for ה, הָלַךְ Mic. 1:8, fem. pl. הָלַכְהוּ), occasionally in poetry הָלַךְ (3 fem. sing. הָלַכְהוּ); imper. הָלַךְ (with ה, parag. הָלַךְ, or without the vowel letter ה, fem. pl. הָלַכְהוּ and הָלַכְהוּ) once הָלַכְהוּ Jer. 51:50. Hiphil: הוֹלֵךְ once in the imper. הוֹלֵךְ Ex. 2:9, and once in the participle הוֹלֵךְ Zech. 3:7 for הוֹלֵךְ, § 94. e.

2. הָסַף *to gather* and הָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of הָסַף, ה is twice represented by the vowel letter א, וְהָסַף 1 Sam. 18:29, וְהָסַף Ex. 5:7; הָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וְהָסַף 2 Sam. 6:1, הָסַף Ps. 104:29, וְהָסַף Mic. 4:6, וְהָסַף 1 Sam. 15:6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of הָסַף when joined with the negative particle אַל is accented on the penult, אַל-הָסַף Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אַל-הָסַף Prov. 30:6.

3. הוֹשִׁבוּהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁבָּהֶם from יָשַׁב *to dwell*, though Ewald derives it from שָׁוָה *to return*, as if for הוֹשִׁבוּהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הִבְאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הוֹבִישׁ; but Maurer and Knobel read it הִבְאִישׁ and assume a root הִבְאִישׁ synonymous with בָּאֵשׁ". Alexander in loc.

הוֹבִיחַ Ps. 16:5, see §90.

## AYIN VAV (עִי) AND AYIN YODH (עִי) VERBS.

§152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hith-pael of two, §161. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָם where *ā*, which arises from blending *u* with the pretonic Kamets, §62. 1, is in partial compensation for the contraction, מָחַ for מָחָה, בָּשׁ for בָּשָׂה, רָיַב for רָיָב. For an exceptional formation, see §158. 1.

Active participle: קָם for קָמָם, מָחַ for מָחָה, בָּשׁ for בָּשָׂה, רָיַב for רָיָב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, §90.

Hiphil and Hophal: הָקִים for הִקְיָם, הִקְיָם for הִקְיָם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָיָם, קָיָם; in the future the preformative commonly takes the simplest of the long vowels *ā*, יָקִים, קָיָם, comp. קָיָם.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of *ı* occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קָיָם (*kām* = *kāūm*) for קָיָם; קָיָם for קָיָם, the prefix usually taking the simplest of the long vowels *ā*; יָקִים for יָקִים.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (ı) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (ı) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְיָמֶיךָ, נִקְיָמֶיךָ, נִקְיָמֶיךָ. In the Niphal preterite, when the inserted *ı* receives the accent, the preceding *ı* is for euphony changed to *ı*, e. g. נִקְיָמֶיךָ.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ā* and *ī*, § 65. 2. *ō*, thus יָשָׁב, יָשָׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נִשְׁבָּ, נִשְׁבָּ.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *ı*, e. g. עָיַד, or as *ı*, e. g. קָיָם.

2. Commonly the third radical is reduplicated instead



of the second, which then quiesces in Hholem, Pi. קוּמָם, Pu. קוּמָם, Hith. הִתְקוּמָם.

*a.* In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוּמָם for קוּמָם, §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. קָלָל, Pu. קָלָל.

*a.* The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§155. The inflections of Ayin Vav verbs are shown in those of קים *to stand or rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by ריב *to contend*.

*a.* Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

*b.* No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

# PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
<b>PRET. 3 m.</b>	קָם	נָקֹם	קִוִּים	קִוִּים
3 f.	קָמָה	נָקֻמָה	קִוְּמָה	קִוְּמָה
2 m.	קָמַת	נָקֻמוֹת	קִוְּמוֹת	קִוְּמוֹת
2 f.	קָמַת	נָקֻמוֹת	קִוְּמוֹת	קִוְּמוֹת
1 c.	קָמַתִּי	נָקֻמוֹתִי	קִוְּמוֹתִי	קִוְּמוֹתִי
<b>Plur. 3 a.</b>	קָמוּ	נָקֻמוּ	קִוְּמוּ	קִוְּמוּ
2 m.	קָמַתֶּם	נָקֻמוֹתֶם	קִוְּמוֹתֶם	קִוְּמוֹתֶם
2 f.	קָמַתְּן	נָקֻמוֹתְן	קִוְּמוֹתְן	קִוְּמוֹתְן
1 c.	קָמֵנוּ	נָקֻמוֹנוּ	קִוְּמוֹנוּ	קִוְּמוֹנוּ
<b>INFIN. Absol.</b>	קֹם	הִקֹּם		
<b>Constr.</b>	קֹם	הִקֹּם	קִוִּים	
<b>FUT. 3 m.</b>	יָקֹם	יִקֹּם	יִקְוִים	יִקְוִים
3 f.	תָּקֹם	תִּקֹּם	תִּקְוִים	תִּקְוִים
2 m.	תָּקֹם	תִּקֹּם	תִּקְוִים	תִּקְוִים
2 f.	תָּקֻמִּי	תִּקְוִמִּי	תִּקְוִמִּי	תִּקְוִמִּי
1 c.	אָקֹם	אִקֹּם	אִקְוִים	אִקְוִים
<b>Plur. 3 m.</b>	יָקֻמוּ	יִקְוֻמוּ	יִקְוֻמוּ	יִקְוֻמוּ
3 f.	תִּקְוִי־נָה	תִּקְוִי־נָה	תִּקְוִי־נָה	תִּקְוִי־נָה
2 m.	תִּקְוֻמוּ	תִּקְוֻמוּ	תִּקְוֻמוּ	תִּקְוֻמוּ
2 f.	תִּקְוִי־נָה	תִּקְוִי־נָה	תִּקְוִי־נָה	תִּקְוִי־נָה
1 c.	נִקְוִים	נִקְוִים	נִקְוִים	נִקְוִים
<b>IMPER. 2 m.</b>	קֹם	הִקֹּם	קִוִּים	
2 f.	קְוִמִּי	הִקְוִמִּי	קְוִמִּי	wanting
<b>Plur. 2 m.</b>	קֻמוּ	הִקְוֻמוּ	קְוֻמוּ	
2 f.	קְוִי־נָה	הִקְוִי־נָה	קְוִי־נָה	
<b>PART. Act.</b>	קֹם		מְקֻיִּם	
<b>Pass.</b>	קֹם	נִקְוִים		מְקֻיִּם

### AND AYIN YODH VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הוֹקֵם	הִתְקוּמָה	קָם
הִקְמִיתָ	הוֹקְמָה	הִתְקוּמְיָה	קָמָה
הִקְמִינִי	(הוֹקְמִינִי)	הִתְקוּמִינִי	קָמָה
הִקְמִינֵהוּ	(הוֹקְמִינֵהוּ)	הִתְקוּמִינֵהוּ	קָמָה
הִקְמִינוּ	הוֹקְמוּ	הִתְקוּמוּ	קָמוּ
הִקְמִינֶם	(הוֹקְמִינֶם)	הִתְקוּמִינֶם	קָמֶם
הִקְמִינָהוּ	(הוֹקְמִינָהוּ)	הִתְקוּמִינָהוּ	קָמָה
הִקְמִינוּהוּ	(הוֹקְמִינוּהוּ)	הִתְקוּמוּהוּ	קָמוּהוּ
הִקֵּם		הִתְקוּמָם	קָמוּ
הִקִּים			קָמוּ
הִקִּים	יִקֵּם	יִתְקוּמָם	יִקָּם
הִקִּים	תִּקֵּם	תִּתְקוּמָם	תִּקָּם
הִקִּים	תִּקֵּם	תִּתְקוּמָם	תִּקָּם
הִקִּימִי	תִּקְמִי	תִּתְקוּמִי	תִּקָּם
הִקִּים	אִקֵּם	אִתְקוּמָם	אִקָּם
הִקִּימוּ	יִקְמוּ	יִתְקוּמוּ	יִקָּמוּ
הִקְמִנָה	(תִּקְמִנָה)	תִּתְקוּמִנָה	תִּקָּמָה
הִקְמִינוּ	תִּקְמוּ	תִּתְקוּמוּ	תִּקָּמוּ
הִקְמִנָה	(תִּקְמִנָה)	תִּתְקוּמִנָה	תִּקָּמָה
נִקִּים	נִקֵּם	נִתְקוּמָם	נִקָּמוּ
הִקֵּם		הִתְקוּמָם	קָמוּ
הִקְמִי	wanting	הִתְקוּמִי	קָמוּ
הִקְמִימוּ		הִתְקוּמוּ	קָמוּ
הִקְמִנָה		הִתְקוּמִנָה	(קָמָה)
מִקִּים		מִתְקוּמָם	קָמוּ
	מִקָּם		קָמוּ

## REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *נָהַר*, *הִרְהַר*; so likewise in the following guttural verbs and forms, *נָפַח* to *expire*, *יִחְיֶה* Isa. 29:22, *יִצְחָק* Isa. 43:11, *אָרַב* to *be an enemy*, *עוֹרֵר* 1 Sam. 18:9 K'ri (*K'thibh* עוֹרֵר), *קָרַח* Jer. 4:31, which are confined to the Kal species, and in *רָהַר* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּוּ* Zech. 4:10, *שָׁח* Isa. 44:18 but *שָׁח* Lev. 14:42. It has Tsere in *מָוּ* to *die*, *נָרַ* Isa. 17:11 but *נָרַ* Jer. 50:3, and Hholem in *אָוַר* to *shine*, *בּוֹשׁ* to *be ashamed*, *טוֹב* to *be good*, § 82. 1. *א*, and in *בָּאָה* Jer. 27:18, elsewhere *בָּאָה* Isa. 1:6, Ps. 58:4, elsewhere *בָּרַח*. Hhirik once occurs instead of Pattahh in the second person plural, *פָּחַתְם* Mal. 3:20. The following participles have Tsere, *לָנִים*, *לָנִי*, *לָנִי*, *לָנִי*; the following have Hholem, *בּוֹשִׁים*, *בּוֹשִׁים*, *קוֹמִים* 2 Kin. 16:7 (comp. *קוֹמִים* Ex. 32:25 in the Samaritan copy), elsewhere *קָמִים*.

3. The vowel letter *א* is written for *א*, § 11. 1. *א*, once in the preterite, *קָאָם* Hos. 10:14, and occasionally in the participle, *לָאָם* Judg. 4:21, *רָאָם* Prov. 24:7, *רָאָם* 2 Sam. 12:1, 4, Prov. 10:4, 13:23, *שָׂאָם* despising Ezek. 16:57, 28:24, 26, to be distinguished from *שָׂאָם* rowing Ezek. 27:8, 26. The consonant *א* is once introduced in place of the omitted *ו*, *רָאָה* Zech. 14:10 for *רָמַח*; the ancient versions favour the assumption, that *קָאָרַר* Ps. 22:17 is in like manner for *פָּרַר* piercing, though the most recent and ablest expositors take it to be a preposition and noun like the lion. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *קָאָה* Lev. 18:28, *רָבִי* Gen. 26:22, *שָׂמִי* Gen. 40:15, *הָרִי* Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *וְלָנִי* Obad. ver. 16, *וְנָסִי* Am. 3:15, *וְנָחִי* Isa. 11:2, *וְנָחִי* Isa. 7:19 but *וְנָחִי* ibid., *וְנָחִי* Zech. 5:4, *וְלָנִי* ibid., where the feminine ending is *הָ*, instead of *הַ*; so in the passive participle, *וְנָחִי* Isa. 59:5 for *וְנָחִי*.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בּוֹשׁ*, *בּוֹשׁ* Judg. 3:25, *מָוֶה*, *נָוֶה*, *נָוֶה* Isa. 7:2, elsewhere *נָוֶה* Isa. 30:2, which is not from *נָוֶה* Josh. 2:16, elsewhere *שָׂבִי*, and with suf. *רוֹמֶם* Ezek. 10:17, *גּוֹרֶם* Ps. 71:6, which is not the participle from *גָּוַר* (Gesenius), *גָּוַר* my breaking forth, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, *בּוֹשׁ*, *בָּא* Isa. 60:1, *בָּא*,

מִיִּי Mic. 4:10, מִיִּי Mic. 4:13. With paragogic ה, קִוְּמָה or קִוְּמָה, שִׁוְּבָה or שִׁוְּבָה. Examples of the feminine plural, קִוְּמָה, שִׁוְּבָה.

3. The following futures have Hholem, רָוָה, רָוָה Gen. 6:3, elsewhere רָוָה Ps. 80:19, רָוָה and רָוָה where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: רָוָה and רָוָה and Zech. 1:17 רָוָה (in some editions without Daghesh), רָוָה and רָוָה Ezek. 13:19. The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future, רָוָה, רָוָה, רָוָה, רָוָה Ezek. 4:12, with Daghesh euphonic in the א which is omitted in some copies. Apocopated future: רָוָה, רָוָה and רָוָה with the accent thrown back to the penult. Future with Vav conversive: רָוָה (in pause רָוָה), רָוָה, רָוָה, רָוָה the last vowel is changed to Pattahh before a final guttural, רָוָה, רָוָה, רָוָה but רָוָה he was weary, רָוָה he flew, רָוָה; the vowel of the preformative is likewise changed to Pattahh in רָוָה Job 31:5, רָוָה 1 Sam. 14:32, רָוָה 1 Sam. 15:19 but רָוָה 1 Sam. 25:14.

§ 158. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, רָוָה Job 33:13 (רָוָה Lam. 3:58), רָוָה Dan. 9:2 (רָוָה Ps. 139:2) רָוָה Jer. 16:16.

2. The following verbs have י in the Kal future and imperative, רָוָה to understand, רָוָה (once רָוָה Mic. 4:10) to break forth, רָוָה (once רָוָה Prov. 23:24 K'thibh) to exult, רָוָה (once רָוָה Gen. 6:3) to judge, רָוָה to lodge, רָוָה to contend, רָוָה to muse, רָוָה (once רָוָה Ex. 4:11) to put, רָוָה (once רָוָה Isa. 35:1) to rejoice, רָוָה (once רָוָה Job 33:27) to sing, רָוָה to place; רָוָה or רָוָה to twist, writhe, has both Yodh and Vav. To these are to be added רָוָה Jer. 4:3, Hos. 10:12, רָוָה Ps. 71:12 K'thibh, רָוָה as always elsewhere; רָוָה to urge, רָוָה to flourish, רָוָה to wander, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: רָוָה, רָוָה, רָוָה, רָוָה, רָוָה and רָוָה. With Vav conversive: רָוָה, רָוָה, רָוָה, רָוָה. With paragogic Nun and suffixes: רָוָה, רָוָה, רָוָה. Feminine plural: רָוָה.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: רָוָה Prov. 23:1, רָוָה and רָוָה Prov. 23:24 K'tri (רָוָה K'thibh), רָוָה Jer. 50:34, else



5. In a few instances *u* is found in the Hophal before Daghesh-forte or Sh'va, הִזְיָהוּ Zech. 5:11, מָחָז Ezek. 41:9, 11 but הוֹיָהוּ Lam. 5:5, and in some editions הָקָם 2 Sam. 23:1, הָקָם Job 41:1, הָמָהוּ 2 Sam. 21:9, though others read הָקָם, הָמָהוּ, הָקָם.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חָיַב to render liable, עָוָל to do wickedly, עָוֵר to blind, עָוָר to pervert, שָׁוָה to cry for help, הִצְטִיִּירֵנוּ Josh. 9:12, יִצְטִיִּירֵנוּ Josh. 9:4; so also קָוָה fut. קָוֵה and קָוֵה fut. קָוֵה, which have quiescent Vav in other species, and רָוָה, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַל to sustain, מַטְאֲחִיחַ Isa. 14:23, מַטְלֵטֵל Isa. 22:17, מוֹצֵאֵיחַ Hab. 2:7, רַמַּצְצֵנִי Job 16:12 but רַמַּצֵּן Jer. 23:29, מְקַרֵּר Num. 24:17 and מְקַרְרֵר Isa. 22:5, הַשְׁטֵשְׁנִי Isa. 17:11; יִצְעֵרִי Isa. 15:5 is for יִצְעֵרֵנִי, § 57. 1; יִצְעֵרֵנִי Job 39:3 is perhaps for יִצְעֵלֵנִי from יָצַל, comp. אָסַף Ps. 139:8 for אָסַפְנִי, § 88, though Gesenius conjectures that it is an erroneous reading for לָעֵלֵנִי from יָעַל. The only Hithpael formed by a like reduplication הִתְחַלְחֵל Esth. 4:4, elsewhere הִתְחַלֵּל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הַצְוִרְדֵּנָה, הַקּוֹנִנָה, הַחֲמוֹנְגֵנָה. Hholem is changed to *u* before the doubled letter in the contracted form, הַחֲמוֹנְגֵנָה Job 31:15 for הַחֲמוֹנְנָה, § 61. 3. Fürst explains הַחֲמוֹנְנָה Isa. 64:6 as in like manner for הַחֲמוֹנְנָה, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. הַבִּישְׁכֶּם Am. 5:11 is probably a variant orthography for הַבִּישְׁכֶּם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָצָה Eccles. 1:15, מָרְזָחִים Jer. 22:14. Reduplicated biliteral, פָּלַלְוּ 1 Kin. 20:27. The third radical reduplicated, הוֹלֵל to be born, בּוֹנֵנוּ Ezek. 28:13, Ps. 37:23, הַרְוִמְנָה Ps. 78:11 and מְרוֹמֵם Neh. 9:5, רִרְעֵה Isa. 16:10, יְרוֹמָם Job 26:11, מְשׁוֹבְבָה Ezek. 38:8.

5. הַפְּצוֹתֵיכֶם Jer. 25:34 is an anomalous preterite from פָּצַח to scatter, with ת prefixed and inflected after the analogy of Niphal; some copies have the noun הַפְּצוֹתֵיכֶם your dispersions.

In הִתְחַבְּהִי Ezek. 36:11 for הִתְחַבְּהִי from חָבַה, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb חָבַה, e. g. הִתְחַבְּהִי. On the other hand, in הִתְחַבְּהִי Ex. 2:9 from חָבַה, Tsere is rejected as though it were from an Ayin Vav verb.

## LAMEDH ALEPH (לָ) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, מְצָאָה, מְצָאָה.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מֵצֵא, מָצֵא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מָצֵא for מֵצֵא, מָצֵא for מִצֵּא; so likewise in the Kal future and imperative, where א as a guttural requires a, יִמְצֵא for יֵצֵא, יִמְצֵא for יָצֵא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מָצֵאתָ, מָצֵאתִי.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצַאתָ, נִמְצַאתִי, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצְאוּנָה, תִּמְצְאוּנָה.

*a.* This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of לָו verbs, between which and מָצֵא verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מֵצֵא *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

*a.* In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.



# PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	ITHPAEL.
<b>PRET. 3 m.</b>	מָצָא	נִמְצָא	מָצָא	הִמְצִיא	הִתְמַצֵּא
3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	הִמְצִיָּאָה	הִתְמַצֵּיָּאָה
2 m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ	הִמְצִיָּאתָ	הִתְמַצֵּאתָ
2 f.	מָצָאתְ	נִמְצָאתְ	מָצָאתְ	הִמְצִיָּאתְ	הִתְמַצֵּאתְ
1 c.	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	הִמְצִיָּאתִי	הִתְמַצֵּאתִי
<b>Plur. 3 c.</b>	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִתְמַצֵּאוּ
2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	הִמְצִיאתֶם	הִתְמַצֵּאתֶם
2 f.	מָצַאתְנָן	נִמְצַאתְנָן	מָצַאתְנָן	הִמְצִיאתְנָן	הִתְמַצֵּאתְנָן
1 c.	מָצַאתִנִּי	נִמְצַאתִנִּי	מָצַאתִנִּי	הִמְצִיאתִנִּי	הִתְמַצֵּאתִנִּי
<b>INFIN. Absol.</b>	מֵצֵא	נִמְצֵא	מֵצֵא	הִמְצֵא	הִתְמַצֵּא
<b>Constr.</b>	מֵצֵא	הִמְצֵא	מֵצֵא	הִמְצֵא	הִתְמַצֵּא
<b>FUT. 3 m.</b>	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִתְמַצֵּא
3 f.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּתְמַצֵּא
2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּתְמַצָּא
2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּתְמַצְאִי
1 c.	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא	אֶתְמַצֵּא
<b>Plur. 3 m.</b>	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִתְמַצְאוּ
3 f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּתְמַצַּאנָה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּתְמַצְאוּ
2 f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּתְמַצַּאנָה
1 c.	נִמְצֵא	נִמְצֵא	נִמְצֵא	נִמְצֵא	נִתְמַצֵּא
<b>IMPER. 2 m.</b>	מֵצֵא	הִמְצֵא	מֵצֵא	הִמְצֵא	הִתְמַצֵּא
2 f.	מֵצְאִי	הִמְצְאִי	מֵצְאִי	הִמְצְאִי	הִתְמַצְאִי
<b>Plur. 2 m.</b>	מֵצְאוּ	הִמְצְאוּ	מֵצְאוּ	הִמְצְאוּ	הִתְמַצְאוּ
2 f.	מֵצַאנָה	הִמְצַאנָה	מֵצַאנָה	הִמְצַאנָה	הִתְמַצַּאנָה
<b>PART. Act.</b>	מֵצֵא		מִמְצֵא	מִמְצֵא	מִתְמַצֵּא
<b>Pass.</b>	מֵצֵא	נִמְצֵא			

## REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *יָרָאָה*, *יָרָאָה*, *יָרָאָה*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *יָרָאָה* Job 1:21 for *יָרָאָה*, *יָרָאָה* Num. 11:11, *יָרָאָה* Judg. 4:19, *יָרָאָה* Job 32:18, *יָרָאָה* 1 Sam. 25:8 for *יָרָאָה* fut. *יָרָאָה* and *יָרָאָה*; *יָרָאָה* Deut. 28:57 part. fem. sing. for *יָרָאָה*; *יָרָאָה* Job 41:17 for *יָרָאָה* const. inf. with prep. and suff. from *יָרָאָה*. Niph. pret. *יָרָאָה* Josh. 2:16. *יָרָאָה* Lev. 11:43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *יָרָאָה* Gen. 20:6 for *יָרָאָה*, *יָרָאָה* 1 Kin. 12:12 for *יָרָאָה*, *יָרָאָה* 2 Kin. 13:6, *יָרָאָה* Jer. 32:35, *יָרָאָה* Ps. 141:5, *יָרָאָה* Ps. 55:16, *יָרָאָה* 1 Kin. 21:29, Mic. 1:15, *יָרָאָה* 2 Sam. 5:2, and in three other passages; *יָרָאָה* Ruth 3:15 is Hiph. imper. fem. from *יָרָאָה*, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), *יָרָאָה* Ps. 139:20 for *יָרָאָה*, *יָרָאָה* Jer. 10:5 for *יָרָאָה* imp. for *יָרָאָה*; *יָרָאָה* Eccles. 10:5 Kal part. fem. for *יָרָאָה*, *יָרָאָה* 1 Sam. 14:33 for *יָרָאָה*, *יָרָאָה* Neh. 6:8 Kal part. with suff. for *יָרָאָה*, *יָרָאָה* Ezek. 47:8 for *יָרָאָה*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *יָרָאָה* Ex. 2:20 Kal imp. for *יָרָאָה* and *יָרָאָה* Cant. 3:11 for *יָרָאָה* from *יָרָאָה*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *יָרָאָה*, receiving (,) before *ה*, *כ*, and *ן*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, *יָרָאָה*, *יָרָאָה*, *יָרָאָה* Pi. inf. for *יָרָאָה*, *יָרָאָה* Kal inf. for *יָרָאָה*, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *יָרָאָה* Ps. 41:5, *יָרָאָה* 1 Sam. 28:15, but *יָרָאָה* Isa. 56:12. Tsere is rejected *יָרָאָה* Neh. 2:13, 2 Chron. 1:10, or retained only in pause; *יָרָאָה* Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, *יָרָאָה* Ps. 60:4 for *יָרָאָה*, *יָרָאָה* Jer. 19:11 for *יָרָאָה*, *יָרָאָה* Ps. 4:7 for *יָרָאָה*, § 3. 1. *a*, *יָרָאָה* Jer. 49:10 for *יָרָאָה*, *יָרָאָה* 1 Kin. 22:25, 2 Kin. 7:12 for *יָרָאָה*, *יָרָאָה* Job 8:21 for *יָרָאָה*.

2. Sometimes *א* remains, but the vowels are those of *לֹא* forms, *יָרָאָה* Ps. 119:101 for *יָרָאָה*, *יָרָאָה* Eccl. 8:12, 9:18, Isa. 65:20 for *יָרָאָה*, *יָרָאָה* 1 Sam. 22:2, Isa. 24:2, *יָרָאָה* Eccl. 7:26, *יָרָאָה* 1 Kin. 9:11, Am. 4:2 Pi. pret. for *יָרָאָה*, *יָרָאָה* Ps. 143:3 for *יָרָאָה*, *יָרָאָה* Jer. 51:34 for *יָרָאָה*, *יָרָאָה* 2 Kin. 2:21 for *יָרָאָה*, *יָרָאָה* Jer. 51:9 for *יָרָאָה*, *יָרָאָה* Job 39:24 for *יָרָאָה*, *יָרָאָה* Deut. 28:59 Hiph. pret. for *יָרָאָה*, *יָרָאָה* Ps. 135:7 Hiph. part. const. for *יָרָאָה* from *יָרָאָה*; to which may be added *יָרָאָה* Ezek. 23:49, *יָרָאָה* Jer. 50:20, with *י* inserted as in *לֹא* verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, e.g. Ezek. 28:16 for מְלָאֵהוּ 1 Sam. 6:10, נָשׂוּ Ezek. 39:26, בְּלָחָהוּ 1 Sam. 25:33 for בְּלָחָהוּ, בְּלָחָהוּ Ruth 2:9 for בְּלָחָהוּ, בְּלָחָהוּ Gen. 23:6 for בְּלָחָהוּ Job 5:18 for בְּלָחָהוּ comp. Jer. 8:11, 51:9, 2 Kin. 2:22, בְּלָחָהוּ Ps. 32:1 for בְּלָחָהוּ, בְּלָחָהוּ Jer. 26:9 for בְּלָחָהוּ 1 Sam. 10:6, בְּלָחָהוּ 1 Sam. 10:13, בְּלָחָהוּ 2 Sam. 3:8, בְּלָחָהוּ Isa. 29:7 for בְּלָחָהוּ; בְּלָחָהוּ Ezek. 8:3 is by some interpreters thought to be for בְּלָחָהוּ *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 166. 1. The 3 fem. preterite has the old ending הָ, § 86. b, in בְּלָחָהוּ Ex. 5:16 for בְּלָחָהוּ, בְּלָחָהוּ Deut. 31:29, Isa. 7:14, Jer. 44:23, בְּלָחָהוּ Gen. 33:11 Hoph. from בְּלָחָהוּ, בְּלָחָהוּ Ps. 118:23 (בְּלָחָהוּ Deut. 30:11 is the feminine participle), to which the customary ending הָ is further added in בְּלָחָהוּ 2 Sam. 1:26, בְּלָחָהוּ Josh. 6:17 for בְּלָחָהוּ.

2. A feminine termination הָ, הָ, or as in ל"ה verbs הָ, is occasionally added to the construct infinitive, e.g. Kal, בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ from בְּלָחָהוּ to *meet*, distinguished from בְּלָחָהוּ and בְּלָחָהוּ Judg. 8:1 from בְּלָחָהוּ to *call*, and בְּלָחָהוּ never בְּלָחָהוּ, בְּלָחָהוּ Prov. 8:13, with suf. בְּלָחָהוּ Ezek. 33:12. Niphal, בְּלָחָהוּ Zech. 13:4. Piel, בְּלָחָהוּ and בְּלָחָהוּ, בְּלָחָהוּ 2 Sam. 21:2; בְּלָחָהוּ Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מְ.

3. There are two examples of the Niphal infinitive absolute, בְּלָחָהוּ 2 Sam. 1:6 and בְּלָחָהוּ Ex. 22:3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ. Hiphil inf. abs.: בְּלָחָהוּ, בְּלָחָהוּ.

4. The Hiphil future with Vav conversive commonly has Tsere in the ultimate, though Hhirik also occurs, בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ and בְּלָחָהוּ, once בְּלָחָהוּ Ezek. 40:3, and once בְּלָחָהוּ Neh. 8:2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, בְּלָחָהוּ Num. 23:24 but בְּלָחָהוּ Ezek. 29:15, so בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ; more rarely in the preterite, בְּלָחָהוּ.

§ 167. 1. The following are the only Pual forms which occur. Pret.: בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ. Fut.: בְּלָחָהוּ. Part.: בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ, with suf. בְּלָחָהוּ.

2. The following are the only Hophal forms: Pret.: בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ. Fut.: בְּלָחָהוּ, בְּלָחָהוּ. Part.: בְּלָחָהוּ, בְּלָחָהוּ, בְּלָחָהוּ.

3. For the anomalous forms, בְּלָחָהוּ Deut. 33:16, בְּלָחָהוּ Job 22:21, בְּלָחָהוּ 1 Sam. 25:34 (K'thibh בְּלָחָהוּ), see § 88 (sing. 3 fem.)

## LAMEDH HE (ל"ה) VERBS.

§ 168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the

Kal passive participle, e. g. גָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ē*, and is pointed הֶ.

In the imperatives it stands for *e*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הִ, in the Niphal and Piel הִ or הִ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending הוּ.

*a*. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וּ, occurring in all the species, is best explained by assuming ו to be radical (comp. הָאֵזַר Ezek. 28: 17 as an alternate of הָאֵזַר) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25, the reduplicated forms of three verbs, נָאֵחַ, מְשַׁחֵר, and the peculiar form, אֶרְאֶה Isa. 16: 9.

*b*. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הָאֵזַר for הָאֵזַר. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

*c*. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in ו, will again form *e*. In the future this becomes *ē* (ֶ) in distinction from the ending *ē* (ֶ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as ו, particu-

larly in prolonged or pausal forms, *הִסְרִי*, *הִסְרִי*, *וְהִסְרִי*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *הִסְרִי* for *הִסְרִי*, *הִסְרִי* for *הִסְרִי*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic *ה*, § 86. *הִסְרִי* for *הִסְרִי*, to which is further appended the softened ending *ה*, thus *הִסְרִיה*, in pause *הִסְרִיה*.

a. The *ה* of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *הִסְרִיה*, *הִסְרִיה*, *הִסְרִיה*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the *ה* as hardened from *ה*, *הִסְרִיה* for *הִסְרִיה*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *ה* could be exchanged for *ה*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical *י* remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *הִסְרִי*, *הִסְרִי*.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *הִסְרִי* from *הִסְרִי*, *הִסְרִי* from *הִסְרִי*, *הִסְרִי* from *הִסְרִי*. The preterite 3 fem. takes its simple form, e. g. *הִסְרִי* or *הִסְרִי*, and in pause *הִסְרִי*.

§ 170. The Lamedh He verbs will be represented by *הִסְרִי* to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH			
	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלְהָה
3 f.	בָּלְתָה	נִבְלְתָה	בִּלְתָּה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 f.	בָּלִיתְ	נִבְלִיתְ	בִּלִּיתְ
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּלִּיתֶם
2 f.	בָּלִיתְן	נִבְלִיתְן	בִּלִּיתְן
1 c.	בָּלִינוּ	נִבְלִינוּ	בִּלִּינוּ
INFIN. Absol.	בִּלֵּה	נִבְלֵה	בִּלְהֵה
Constr.	בִּלּוֹת	נִבְלּוֹת	בִּלּוֹת
FUT. 3 m.	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 m.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 c.	אִבְלֶה	אִבְלֶה	אִבְלֶה
Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 c.	נִבְלֶה	נִבְלֶה	נִבְלֶה
IMPER. 2 m.	בִּלֵּה	הִבְלֵה	בִּלֵּה
2 f.	בִּלִּי	הִבְלִי	בִּלִּי
Plur. 2 m.	בִּלוּ	הִבְלוּ	בִּלוּ
2 f.	בִּלִּינָה	הִבְלִינָה	בִּלִּינָה
PART. Act.	בֹּלֵה		מִבְלֵה
Pass.	בִּלְוִי	נִבְלֵה	

## THE VERBS.

[illegible]





hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רָחֵם Judg. 9:29. The radical ך remains and rests in Hhirik in וְחַנְּנֵי (3 fem.) Jer. 3:6, in the Hiphil, חַנְּנֵה (2 masc.) Jer. 18:23, and in the Kal imperative, חַנְּי (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וְיִאֲחֲזֶנִּי Job 3:25, and once before ה paragogic, חֲזַנְּהָ Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in אֲחֻזָּה Ps. 119:117, and the Hithpael, חֲנִיחָה Isa. 41:23. In a few instances ך is restored as a quiescent before suffixes, חֲזַנְּי Hos. 6:2, חֲזַנְּי 1 Kin. 20:35, וְכִפְּסֵמוֹ Ps. 140:10 K'ri, אֲחַזְּיָם Deut. 32:26. Examples of the feminine plural: חֲזַנְּנָה, חֲבַנְּנָה, חֲתַנְּנָה, חֲתַנְּנֵי, חֲחַנְּנֵי and חֲחַנְּנָה.

4. The future of a few verbs when apocopated or preceded by Vav conversive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, וְיִשָּׁב, וְיִשְׁכַּח, וְיִדְבֹּק, וְיִזְרֹךְ, וְיֵצֵא; so in the Pe Nun forms, וְיֵצֵא and וְיִזְרֹךְ, וְיֵצֵא, and Pe Yodh וְיֵצֵא, with Pattahh-furtive under the first radical of the Pe guttural, וְיֵצֵא, § 17. , or the vowel of the personal prefix changed to Pattahh, § 60. 1, וְיֵצֵא, but וְיֵצֵא, וְיֵצֵא. Most commonly Seghol is inserted between the concurring consonants, וְיֵצֵא, וְיֵצֵא, וְיֵצֵא, וְיֵצֵא and וְיֵצֵא, וְיֵצֵא, וְיֵצֵא, וְיֵצֵא and וְיֵצֵא, וְיֵצֵא, וְיֵצֵא, וְיֵצֵא, or וְיֵצֵא, וְיֵצֵא, וְיֵצֵא, וְיֵצֵא, וְיֵצֵא, and וְיֵצֵא, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, וְיֵצֵא, וְיֵצֵא, וְיֵצֵא, in Pe guttural וְיֵצֵא from וְיֵצֵא, § 60. 1. a. (3), וְיֵצֵא from וְיֵצֵא, or with the additional change of the vowel of the prefix to Pattahh, וְיֵצֵא from וְיֵצֵא, וְיֵצֵא from וְיֵצֵא, וְיֵצֵא from וְיֵצֵא, Isa. 59: 17 (in 1 Sam. 15: 19. 14: 32 K'ri, this same form is from עֵצ or עֵצ, § 157. 3), וְיֵצֵא, וְיֵצֵא. The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening. § 99. 3. a. וְיֵצֵא, וְיֵצֵא and וְיֵצֵא, וְיֵצֵא. In a few instances the final vowel is retained in other persons after Vav conversive, e. g. וְיֵצֵא 1 Kin. 16: 25, וְיֵצֵא 2 Kin. 1: 10, וְיֵצֵא Josh. 19: 50, וְיֵצֵא 1 Sam. 1: 9, וְיֵצֵא 1 Kin. 16: 17, וְיֵצֵא 1 Sam. 17: 42, וְיֵצֵא 2 Kin. 6: 23, וְיֵצֵא Deut. 32: 18 is fut. apoc. of וְיֵצֵא as וְיֵצֵא or וְיֵצֵא.

5. The passive participle drops the final י in צָוֵה Job 15:22 for צָוֵהי Job 41:25 for עֲשֵׂהי, and fem. plur. נִשְׁוֹת Isa. 3:16 K'thibh (K'ri נִשְׁלוּחַ), עֲשׂוֹת 1 Sam. 25:18 K'thibh.

§ 173. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hhirik, though the former is more frequent, נִפְּלִיחַ and נִפְּלִיחִי, נִגְּלִיחַ and נִגְּלִיחִי, נִפְּלִינִי and נִפְּלִינִי, נִגְּלִינִי and נִגְּלִינִי.

2. Examples of the infinitive absolute: תִּקְחָהּ, קָרְמָה, נָגְלָהּ. Construct: תִּקְחֶנָּהּ and תִּקְחוּ, קָרְמֶנָּה and קָרְמוּ, נָגְלֶנָּה and נָגְלוּ; with suffixes, תִּקְחֶנָּהּ, תִּקְחוּ, קָרְמֶנָּה, קָרְמוּ, נָגְלֶנָּה, נָגְלוּ, once as though it were a plural noun, תִּקְחוּהֶם Ezek. 6:8, so the Kal infinitive, בְּנוֹתֶיהָ Ezek. 16:31, once with a preposition, לַעֲשֹׂה Ex. 10:3.

3. Future apocopated and with Vav conversive: **וַיֵּשְׁבֻּ**, **וַיִּתְּנֻהָ**, **וַיִּתְּנֵהָ**, and in one verb with Pattahh before **וַיִּשְׁמַח**, Gen. 7:23, Ps. 109:13, though some editions omit the Dagghesh-forte in the former passage, thus making it a Kal future.



4. The imperative is sometimes abbreviated, *הֲרִיב* and *הֲרִיבָה*, *הֲרִיבָה* and *הֲרִיבָהּ* for *הֲרִיבָהּ*, *הֲרִיבָהּ* and *הֲרִיבָהּ* for *הֲרִיבָהּ* (accent on the ultimate) Ps. 39:14 is for *הֲרִיבָהּ*; the same word Isa. 6:9 is from *שָׁרַב*, § 140. 5.

5. Hophal infinitive absolute: *הִפְחִיחַ* Lev. 19:20.

§ 176. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוִיָה* to worship, fut. *יִשְׁתַּחֲוֶיָהּ*, with Vav conv. *וַיִּשְׁתַּחֲוֶיָהּ*, § 61. 2, plur. *וַיִּשְׁתַּחֲוֶיָהּ*, infin. *הִשְׁתַּחֲוִיָהּ*, and once with *ו* *וַיִּשְׁתַּחֲוֶיָהּ* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוִיָהּ* Ezek. 8:16, see § 90, page 120.

2. In the preterite *י* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִשְׁתַּחֲוִיָהּ*, *הִשְׁתַּחֲוִיָהּ*, *הִשְׁתַּחֲוִיָהּ*, *הִשְׁתַּחֲוִיָהּ*, *הִשְׁתַּחֲוִיָהּ*, *הִשְׁתַּחֲוִיָהּ*, *הִשְׁתַּחֲוִיָהּ*, *הִשְׁתַּחֲוִיָהּ*.

3. The future apocopated and with Vav conversive: *וַיִּתְחַלֵּץ*, *וַיִּתְחַלֵּץ*, *וַיִּתְחַלֵּץ*, or with Kamets in the accented syllable, *וַיִּתְחַלֵּץ*, so always in pause, *וַיִּתְחַלֵּץ*, *וַיִּתְחַלֵּץ* Gen. 24:65.

4. The shortened imperative: *הִתְחַלֵּץ*.

§ 177. 1. *הָיָה* to be, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *לְהָיוֹת*, *לְהָיוֹת*, though without a prefix it is *הָיוֹת*, once *יִהְיֶה* Ezek. 21:15. The apocopated future *יִהְיֶה* (in pause *יִהְיֶה*) and with Vav conversive *וַיִּהְיֶה*, is for *יִהְיֶה*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. *α* (1), page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יִהְיֶה* Eccl. 11:3, where the second radical appears as *י*, which it sometimes does in the imperative, *הָיָה* and *הָיָה* Gen. 27:29 or *הָיָה* Job 37:6, and in the participle *הָיָה* Neh. 6:6, Eccl. 2:22, fem. *הָיָה* Ex. 9:3.

2. *חָיָה* to live. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יִחְיֶה*, with Vav conversive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. *חָיָה*, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: *חָיָה* Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָחָהּ* Ezek. 43:27, *אָחָה* Isa. 21:12, *נָשָׂא* Jer. 23:39, *רָחָה* 2 Chron. 26:15, *חָבָה* Prov. 1:10 from *חָבָה* Deut. 33:21 from *חָבָה*, *וַיִּחְלָה* 2 Chron. 16:12, *רָשָׁה* Lam. 4:1, *שָׁהָה* 2 Kin. 25:29, *שָׁהָה* Eccl. 8:1, *תָּלָהָה* 2 Sam. 21:12 K'ri for *תָּלָהָה*, *תָּלָהָה* Hos. 11:7, Deut. 28:66 for *תָּלָהָה*, § 56. 4, *חָמוּרָהּ* 2 Sam. 11:21 from *חָמוּרָהּ*; the vowels are those of Lamedh Aleph verbs in *אָחָה* Jer. 3:22 for *אָחָה* 1 Kin. 17:14 for *אָחָה*, *אָחָה* Dan. 10:14 for *אָחָה*; and the full Lamedh Aleph form is adopted in *אָחָה* Hos. 13:15 for *אָחָה*.

## DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both לָה and לָה the ה is invariably treated as a perfect consonant, and the לָה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

## DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a פָּא verb may appear with a לָה form, or an לָה verb with an פָּא form or *vice versa*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, פָּא means *to shut up* or *restrain*, and פָּא means *to be finished*; yet a few פָּא forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from פָּא, but assimilated in inflection to the פָּא paradigm. On the other hand, פָּא means *to call*, and פָּא means *to meet*; but so many פָּא forms are found with this latter signification that it seems necessary to assume a second root פָּא having that

meaning. The verb *to run* is ordinarily רוץ; but רצוה Ezek. 1: 14 is too remote from an רו form to be referred to that root; hence it is traced to another verb רצא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רבב Kal pret. *to fear*, the fut. and imper. from גיר; רלס Kal pret. and inf. *to spit*, fut. from רלס; נפץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פוץ; נכס Kal pret. *to be alienated*, fut. from נכס; טוה K. pret. *to be a prince*, fut. from טוה; רבב Kal pret. and inf. *to be many*, fut. from רבה which is used throughout the species; רחם Kal fut. *to be hot*, pret. and inf. from רחם, which is also used in the future; רצץ *to counsel*, borrows its Kal imper. from רצץ; רלץ Kal fut. *to awake*, pret. from the Hiphil of רלץ, which is also used in inf. imper. and fut.; נצב *to place*, the reflexive is expressed by נחצב from נצב; שוה *to drink*, the causative is שוה from שוה; שוה from שוה is used as the causative of בוש *to be ashamed*, as well as הנה *to go*, derives many of its forms from הנה; רלס *to give*, is only used in the Kal imperative, it is supplemented by נלץ of totally distinct radicals.

## QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פריש *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. רפרסוה *he*

*shall waste it*, Ps. 80: 14. Pual pret. *רָשַׁשׁ* *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to *רָשַׁשׁ*; part. *רָשָׁשׁ* *scaled off* or *resembling scales*, Ex. 16: 14, *מְרֻבָּב* *clothed*, 1 Chron. 15: 27. Hiphil pret. *הִרְשִׁיחַ* *they stank*, Isa. 19: 6 for *הִרְשִׁיחַ* as *נִצְמָד* for *נִצְמָד*, derived from *רָשַׁשׁ* *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from *רָשַׁשׁ*, § 94. *a*, comp. Alexander in loc.; fut. *אֶשְׁמָאֵל* *I will turn to the left*, Gen. 13: 9; *תִּשְׁמָאֵל* Isa. 30: 21, part. *מְשָׁמָאֵל* 1 Chron. 12: 2 from *שְׂמָאל* *the left hand*, elsewhere reduced to a trilateral by the rejection of *א*, *לְהִשְׁמָאֵל* 2 Sam. 14: 19, *הִשְׁמָאֵל* Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh *מְהַצְרִים* 1 Chron. 15: 24, etc., and *מְהַצְרִים* 2 Chron. 5: 12, for which the K'ri substitutes *מְהַצְרִים* or *מְהַצְרִים*. As it is a denominative from *הַצְצָה* *a trumpet*, it has been suspected that the form first mentioned should be pointed *מְהַצְצִים*; the other, if a genuine reading, is probably to be read *מְהַצְרִים*.

## NOUNS.

### THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

*a.* The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, §68.

*b.* Infinitives, participles, nouns which follow the forms of the secondary or derived species, §187. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the trilateral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Trilateral Monosyllables.*

§183. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטוי, or to the first, קטל, קטיל, קטול, קטוי.

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

*a*. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

*b*. As *ī*, *ō*, and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, קָטַל *a little* prop. *paucity*, קָטַל *honey*, קָטַל *man*; *a*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ē*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*, קָטַל *a wolf*; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קָטַל *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל, קָטַל.

*c*. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *ā*, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*. קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *bell*, קָטַל *arm*, קָטַל and קָטַל *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קָטַל *emptiness*, קָטַל *bereavement*, קָטַל *strength*, קָטַל *righteousness*, קָטַל *help*, קָטַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קָטַל *lord* from קָטַל *to be mighty*, קָטַל *man* from קָטַל *to be sick*, קָטַל *boundary*, קָטַל *libation* prop. *pouring out*, קָטַל *valley* prop. *depth*, קָטַל *vinegar* prop. *sourness*.

*a*. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and of which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. קָטַל and קָטַל *man*, קָטַל



and *plant*, *קָלָא* and *קָלִיא* *prison*, *בָּרֶךְ* and *בְּרוּךְ* *thumb*, *נֹרָא* and *נֹרְאָה* *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive *קָטַל* and *קָטֵלָה*, § 87, *קָטַלְתִּי* and *קָטַלְתְּ*. (4.) The fact that Segholates may arise alike from *קָטַל* and *קָטֵלָה*, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. *עֶבֶד* *servant*, Aram. *עֲבִיר*, Arab. *عَبْدٌ*.

b. The presence of imperfect letters in the root may occasion the following modifications:

**א roots.** Aleph, as a first radical, sometimes receives a long vowel (ֹ) instead of Sh'va (ְ), § 60. 3. c, *אֱמִין* *fidelity* for *אָמִין*, *אֶזְרִיר* *girdle* for *אָזְרִיר*.

**גuttural and ט Guttural.** If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol. § 61. 2, *אֶבְטַח* *confidence*, *שִׁמְעָה* *hearing*, *גִּבְהָ* *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh *נָצַר* *young man*, *נָעַר* *youth*, *פָּחַד* *fear* but *אֶהַל* *lent*, *לָחֵם* *bread*.

**פ and פֿ roots.** A vowelless פ or פֿ is in a few instances rejected from the beginning of a word, § 53. 2. a, *פֹּדֵל* *produce* for *פִּדֵל*, *פֹּדֵל* *familiarity* for *פִּדֵל*, *עֲלִיָּה* *elevation* for *עָלִיָּה*, *תְּהִיָּה* *lamentation* for *תִּהְיָה*, particularly in feminines and secondary derivatives; thus, *עֲרָה*, *חָרָה*, *רָשָׁה*, drop an initial Yodh, and *קָנָה* an initial Nun. Nun may also experience assimilation when it is a second radical, *אֵקָה* *anger* for *אָנָה*, *כֹּס* *cup* for *כָּנָה*.

**נ and נֿ roots.** In Segholates נ is preceded by Kamets *נָכַל* (according to Kimchi *נָכַל* in Ezek. 28:18) *wickedness*, *מִדְּלִי* *midst*, unless the last radical is a guttural, *נָחָה* *space*; נֿ is preceded by Pattahh and followed by Hhirik, *לַיְלָה* *night*, *עֵינָה* *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as *בָּרִי* *brand* for *בְּרִי*, *אִי* *island* for *אָי*, *רִי* *watering* for *רָי*, § 53. 3.

**ל roots.** In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ח, as *שִׁבְחָה* *bush*, *בְּכָה* *weeping*, *חֲשִׁבָה* *thought*. When ל appears as the radical, it prefers the form *בָּכִי* *weeping*, *פֶּרִי* *fruit*, *בֶּלִי* *vessel*; ל retains its consonantal character in *חֲלוּ* *winter*, *שִׁלִּי* *quail*, or it may be changed to its cognate vowel a, which combines with the preceding a to form o, § 62. 1, *דִּי* (for *d'ya*) *ink*, *חֲלוּ* *antelope*. In Segholates ל quiesces in Shurek, § 57. 2. (4), *שָׁחַח* *swimming* for *שָׁחַח*, *פְּחָה* *emptiness*; the lexicon of Gesenius contains the forms *בָּרִי* *garment*, *עֵד* *end*, *שִׁלִּי* *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been *בָּרִי*, *קָנָה*, *שִׁלִּי*.

## 2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cipal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטל, קטיל, קטול, קטול.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קטן and קטן *small*, דשן *fat*, נחיש *made of brass*, בודר *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailingly and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, רק *herbs* prop. *green*, שבר *strong drink* prop. *intoxicating*, נמר *leopard* prop. *spotted*, צלה and צלה *turban* prop. *wound around*, כבוד *glory*, that which is *glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in *עו* verbs they have superseded the regular formation, § 153. 1. קם for קם. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, אביב *Abib*, the time of ears of corn, אסיה *ingathering* prop. the being gathered, בציר *vintage*, זמיר *pruning-time*, חריש *ploughing-time*, קציר *harvest*, Comp. § 201. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones. גדול *great*, גדל *growing great*; חזק *strong*, חזק *becoming strong*; קרוב *near*, קרב *approaching*; רחוק *remote*, רחק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., ארך *long*, ירוק *round*, עמק *deep*, גבה *high*; אדום *red*, בוד *spotted*, נקד *speckled*, ירוק *green*, מצור *striped*, צהר *white*, טרד *bay*, שח *black*; מחר *sweet*, טהר *pure*, קדוש *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צמא *thirsty*, רעב *hungry*, טעם *sated*, רע *weary*, אב *grieving*, חפץ *desiring*, חיר *fearing*, עז *exulting*.

c. The active signification asserted for the form קטיל in a few instances cannot be certainly established; יקוש or יקוש *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, בודו Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); חמוץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, רע *ἀδικεῖν*, see Alexander in loc.; and even קטוש Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. *ל* roots are restricted to forms with *i*, in which the radical *י* quiesces, טר *fresh*, נטר *afflicted*, נטר or נטר with otiant א, § 16. 1, *pure*

or with *a* which combines with it to form *ē*, שָׂרִי, שָׂרִי and שָׂרִי *field*, שָׂרִי *suir*, שָׂרִי *high*; in a few nouns this final vowel is dropped, שָׂרִי *fish* for שָׂרִי, שָׂרִי *mark* for שָׂרִי, שָׂרִי *tree* for שָׂרִי, שָׂרִי *son* for שָׂרִי, שָׂרִי *mouth* for שָׂרִי, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, שָׂרִי *meek*, or *ē*, שָׂרִי *secure*.

### 3. The main vowel in the penult.

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוּרֵם *signet-ring prop. sealer*, אוֹיֵב *enemy, one practising hostility*, שוֹרֵץ *fox prop. digger*, בִּרְיָה *hammer prop. pounder*, הַיֵּלֵל *morning star prop. shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חוֹבֵל *sailor prop. rope-handler*, חוֹרֵץ *ploughman*, יוֹצֵר *potter prop. former*, מוֹבֵט *fuller*, כֹּהֵן *priest*, בֹּרֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹבֵץ *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹבֵץ *dealer in unguents*, רֹבֵץ *embroiderer*, שֹׁמֵר *watchman*, שוֹרֵץ *porter prop. gate-keeper*, שוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesth-forte conservative, עֵינֵב and עֵיב *pipe*, עֵיב *pit*.

c. *ע* roots. The contraction of *ע* and the quiescence of *ע* roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from *ע* roots are טָב, טָב, טָב, טָב, §183. b. Of these טָב = טָב belongs to the monosyllabic formation, and is chiefly used of abstracts, טָב *purity*, טָב *multitude*, טָב *integrity*, טָב *yoke*; and טָב = טָב to the first species of dissyllables, embracing adjectives and concrete nouns, טָב *perfect*, טָב *feast*; while טָב and טָב may arise indifferently from either, טָב *rottenness* is an abstract noun for טָב, but טָב *tender* is an adjective for טָב, Kamets being compressed to Pattahh before the doubled letter, comp. §135. 3; טָב *heart* is for the dissyllable טָב, but טָב *favour* for the monosyllable טָב.

ע and ע roots. Nouns from quiescent ע and ע roots may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, קָם *strife*, קָם *goodness*; the first קָם

to the first species of dissyllables, רָשׁ *poor*, וָר *proud*, אֱל *God* prop. *the mighty one*; and the second pair may belong to either, רִישׁ = רֵישׁ *poverty*, רֵיק = רִיק *empty*, אֵין = אֵין *strength*, טוֹב = טוֹב *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *u* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חֶלֶשׁ *very weak*, פֶּקֶחַ *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, חֲפִיז *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *o*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, אֶבֶר *husbandman*, דִּיג *fisherman*, דִּין *judge*, חֶרֶשׁ (= חֶרֶשׁ) *workman*, טָבַח *cook*, מַלָּח *seaman* (from מַלַּח *salt*), סָבַל *bearer of burdens*, צַיֵּד *hunter*, קַשָּׁח *bowman*, גַּנֵּב *thief*, not a mere equivalent to גָּנַב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטַל is applied to deformities and defects, physical or moral, אָבֵט *dumb*, גִּבּוֹן *hump-backed*, חֵרֵשׁ (= חֶרֶשׁ) *deaf*, עִוֵּר *blind*, פֶּסֶחַ *lame*, כֹּרֵחַ *bald*, עִקֵּשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קָמוּשׁ and קִמּוּשׁ *nettle* prop. *badly pricking*, קָרוּחַ and קִירוּחַ *the Nile* prop. *very black*, צִירוֹן *prison*, בִּירוּר *spark*, בִּירוּר *battle*, בִּירוּר *spark*.

d. The following double the third radical in place of the second, פֶּרֶחַ *brood*, הֶצֶן *green*, שָׁאן *quiet*, נָאֵחַ *comely* from נָאָה, the last radical appearing as ו, § 169. אֶמְעַל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. עָצ and more rarely עָ roots reduplicate the biliteral formed by their contraction, גָּלַגַּל and גָּלְגַּל *wheel* prop. *roller*, חֲרָחִיז *frightful*, גִּירָה *girt*, קִרְדָּן *crown of the head* prop. *dividing* (the hair); so fem. חֲרָחִיזָה *severe pain*, טָלַטְלָה *casting down*, גָּלְגַּלָה *skull*, and plur. סָבְסָבוֹת *baskets*, טוֹרְטוֹר *turning*.

*upside down* from *זָוָה* = *זָוָה*, *זָוָה* (sing. *לֹוֹזָר*) *loops* and *לֹוֹזָר* (sing. probably *לֹוֹזָר* = *לֹוֹזָר*) *winding stairs* from *לָוָה* = *לָוָה*; a root *לָו* is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, *צִלְצֹל* (const. *צִלְצֹל*) *cymbal* prop. *tinkling*, *צָרָר* and *צָרָר* *stark naked, totally destitute*, *קָלָקָל* *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, *כֹּכָב* *star* for *כִּכְבָּב*, *כֹּכָב* *bands* worn on the forehead for *כִּכְבָּב* (with the ending *וֹן* added) *ignominy* for *כִּכְבָּבֹון*, *בָּבֶל* *Babylon* for *בִּבְלָל*, or its assimilation to the succeeding consonant, *בָּבֶל* *something circular, a circuit* for *בִּבְרָבֶל*. The second member of the reduplication suffers contraction or change in *שֶׁרֶשֶׁת* *chain* for *שֶׁרֶשֶׁת* and *מַרְבֵּעַ* *floor* for *מַרְבֵּעַ*.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, *חֶבֶק* *folding the hands*, *שָׁלוּם* *retribution*, *שִׁקוץ* *abomination*, and in the plural *כַּפְּרִים* *atonement*, *מִצְוֹת* *commandments*, *שְׁלִיחִים* *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil *חִתּוּךְ* *melting* from *חָתַךְ*, *חִתּוּךְ* *cessation* from the *חָ* root *חָ*, Niphul *מַפְחִיחִים* *wrestlings*: *מַפְחִיחִים* when derived from the Niphul means *repentings*, when from the Piel *consolations*.

c. *עָצָב* roots reduplicate the biliteral to which they are contracted, *חֲרָחִיר* *inflammation*, *נִצְנָצִים* *delight*.

c. A few roots, which are either *כַּף* or *כַּף* guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, *גִּצְיוֹן* *thorn-hedge*, *מִאֲרוֹר* (= *מִאֲרוֹר*) *ruddy glow*, *מִצְוֹת* *upright columns* designed for way-marks, *מִצְוֹת* *horror*, *מִצְוֹת* *adulteries*, *מִצְוֹת* *ridges*, also with *o* or *ī* in the last syllable, *מִצְוֹת* *acquiescence*, *מִצְוֹת* *pasture*, *מִצְוֹת* *shower*, *מִצְוֹת* *obscuration*, *מִצְוֹת* (K'thibh) *tapestry*, *מִצְוֹת* whence *מִצְוֹת* *dark*. The concurrence of consonants is relieved in *מִצְוֹת* (in some editions) *snail* by *Dāghesh-forte* separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, *מִצְוֹת* *complete opening*, *מִצְוֹת* *very beautiful*, or more particularly repetition, *מִצְוֹת* *twisted* prop. *turning again and again*, *מִצְוֹת* *slippery*, *מִצְוֹת* *crooked*, *מִצְוֹת* *perverse*, *מִצְוֹת* *mixed multitude* prop. *gathered here and there*, *מִצְוֹת* *spots or stripes*, *מִצְוֹת* *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַרְמִים *reddish*, יִרְקָק *greenish*, שְׁחָחֹר *blackish*.

a. The first of two concurring consonants is softened to a vowel in חֲצֹצֶרֶת *trumpet* for חֲצֹצְרָה, and probably צִזְאוֹל Lev. 16:8 for צִזְלוֹל.

b. פִּי.roots drop their initial radical, הַכֶּהֱבִיחַ *gifts* from רִיב־צִצְאוֹת *offspring, issue* from רָצָא.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲכָזֵב *utterly deceitful*, אֲכָזֵר *violent*, אֲרִיחַ (= אֲרִיחַ) *perennial*, אֲזָנָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשַׁמָּה *exceedingly gross or thick* (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהַרְזָה *declaration*.

a. This form corresponds with أَفْعَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִרְבֵּל (= אֲרִבֵּל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כָּוַל *to contain*. So likewise, in a few verbals with feminine terminations, הִשְׁמַעְתִּי Ezek. 24:26 *causing to hear* used for the Hiph. infin., § 128, הִצַּלְתִּי *deliverance* from נָצַל, הִנָּחַת *grant of rest* (= הִנָּחָה) from נָחַח.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ה, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מַקְטֵל, מַסְכֵּב, תַּבְלֵל, תַּאֲשִׁיר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before *ē*, *i*, and *a*. and Hhirik before *a* and *o*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מַאֲכָל *food*, מַטָּע *planting*, מַשׂוֹר *saw*, מַחֲסָם *a species of bird*, יֶהֱלֵם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *a*. § 63. 1. b, מְדַבֵּר *depth*, מְרִיבָה *chariot*, מְלַקְחִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזַבֵּחַ, מְסַבֵּן, מְסַפֵּר, מְלַקֵּחַ, מְשַׁקֵּה, מְשַׁקֵּחַ. A few words have *ā* in the ultimate, מְחַלֵּל *harp*, מְחַנֵּק *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, מְקַדֵּשׁ. Ex. 15: 17, מְמַרְרִים Job 9: 18, מְמַגְדִּיר Joel 1: 17.

b. פִּי roots. The first radical appears as י resting in Hhirik or Tsere, מִישׁוֹר and מִישָׁר *rectitude*, מִישׁוֹר *new wine*, מִישׁוֹן *south*, or as ו resting in Hholem or Shurek, מִיוֹצֵר *appointed time*, מִיוֹסֵר *correction*, מִיוֹשָׁב *sojourner*, מִיוֹגֵחַ *sorrow*. In a few instances it is rejected, תִּבְלָה *world*, or assimilated to the following radical, מִצָּד *bed*, מִדָּע *knowledge*.

נִי and נִי roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּד *citadel*, מִחָה *sound place*, מִחוֹם *ocean*, מִיָּחַיִם *living thing*, or more commonly a pretonic Kamets or Tsere, מִיָּחַיִם *luminary*, מִיָּדוֹן, מִיָּדוֹן *and מִיָּדוֹן strife*, מִיָּדוֹן *race*, מִיָּדוֹן *adversary*. The feminine form is almost always adopted after ח, חֲסִידָה *salvation*, חֲסִידָה *oblation*.

צִי roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *a*, *ē* or *o*, § 61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. b. מִצָּר *tribute* for מִצָּר, מִצָּר *bitterness* for מִצָּר, מִצָּר *defilement* for מִצָּר, מִצָּר *fear* for מִצָּר, מִצָּר *mast* for מִצָּר; more frequently it receives a pretonic Kamets or Tsere, מִצָּד *covering*, מִצָּד *shield*, מִצָּד *fortress*, מִצָּר *anguish*. In מִצָּד *running*, the short vowel of the perfect root is preserved by means of Dagghesh-forte in the first radical. ח is almost always followed by the feminine ending, חֲסִידָה *folly*, חֲסִידָה *beginning*, חֲסִידָה *prayer*.

חִי roots. The ultimate has חִי, מִחִיָּה *disease*, מִחִיָּה *pasture*, which is apocopated in a few words, מִחִיָּה *lifting up*, מִחִיָּה *higher part*, מִחִיָּה and מִחִיָּה *on account of*, and always disappears before the feminine ending חִי, § 62. 2. c, מִחִיָּה *ascent*, מִחִיָּה *commandment*, מִחִיָּה *hope*, מִחִיָּה *weariness*. Before the feminine termination ח the final radical appears as quiescent י or ו, מִחִיָּה *interest*, מִחִיָּה *whoredom*, מִחִיָּה *encamping*, מִחִיָּה *pasture*. Yodh is retained as a consonant after *a*, מִחִיָּה *diseases*.

§ 191. The letter מ is a fragment of the pronoun מִי *who* or מַה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מְשַׁבֵּר *didactic psalm prop. instructor*, מְפֹל (from פָּל) *chaff prop. what falls off*.

2. The instrument *by which* it is done, מִמְּכָה *key* from

פָּתַח *to open*, מְלַמֵּד *goad* from לָמַד *to learn*, מַשְׁוֹר *saw* from נָשַׁר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מְרִיץ *lair*, מִלְּבָן *brick-kiln*, מוֹשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מַטְבֵּחַ *slaughter*, מַסְפֵּד *mourning*, מַדְרֵה *sickness*, מַשְׁגָּה *error*, מִישֹׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מַהפֶּסֶחַ *overturning*, מִשְׁאוֹר *Ezek. 17:9*, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. מַקְטֵל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקוֹחַ *booty* from לָקַח *to take*, מִשְׁמִינִים *fat things* from שָׂמַן *to be fat*, מִצָּעַר *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מְאִיר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מִנְחָלָה *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְכָּר *sale* and *something sold or for sale*; מַמְלָכָה *royal authority* and *kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephtha*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקֹט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יִצְהָר *fresh oil* prop. *that (which) shines*.



2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, *הַקָּרֵי oak* prop. *that (which) endures*, *הַכְּרִיף cloak* prop. *that (which) wraps up*, *הַתִּנּוּר furnace* prop. *that (which) burns*, *הַתְּפִיחַ apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, *הַבִּינַת understanding*, *הַמְרִיר bitterness*, *הַתְּעִנִּיג delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, *הַלִּמְיָד learner*, *הַדּוֹשָׁב one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, *הַחֲרָמָה deep sleep*, *הַשְׁלָמָה salvation*, *הַתְּפָאֶרֶת beauty*, *הַתְּרִמָּה fraud*.

CLASS IV.—Nouns formed by affixes.

§ 193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant נ appended by means of the vowel ō, or less frequently ā, forms

1. Adjectives, *אַחֲרָיון last* from *אַחֲרַי after*, *רִאשׁוֹן first* from *רִאשׁ head*, *תִּיכוֹן middle* from *תִּכּוּן midst*, *נְהָשְׁתָּן brazen* from *נָחַשׁ brass*. A very few are formed directly from the root, *אֲבִיוֹן poor*, *עֲלִיוֹן most high*, *אַלְמָן widowed*.

2. Abstract substantives, the most common form of which is קִשְׁלוֹן, e. g. *עִרְוֹן blindness*, *בְּטָחוֹן confidence*, *עֲצָבוֹן pain*, *יִרְקִיז paleness*, though various other forms likewise occur, e. g. *אַבְדָּוֹן and אֲבָדָן destruction*, *מְרָדוֹן dominion*, *קִשְׁרוֹן success*, *קָרְבָּן offering*.

a. In a few words the termination וֹן has been thought to be intensive, *שַׁבָּת שְׁבִיעִית sabbath*, *שְׁבַע יָדִים a great sabbath*, *יָדִים proud*, *יָדִים exceedingly proud*, and once diminutive *אִישׁ אִישׁוֹן man*, *אִישׁוֹן little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word *יֵשׁוּרָן Jeshurun* from *יָשָׁר upright*, is by some explained as a diminutive or term of endearment, while others think that the termination וֹן has no further meaning than to make of the word a proper name, comp. *זֶבֶלִיָּן*. See Alexander on Isaiah 44: 2.

b. *ן* is occasionally affixed with the vowel *ē*, גֶּרְנוֹן *axe*, צַמָּרָן *nail*.

c. A few words are formed by appending *ם*, e. g. מְרִיזִים and מְרִיזִין *ransom*, סֶלֶם *ladder* from סָלַל *to lift up*, חֲרָטִים *sacred scribe* from חָרַט *stylus*, הָרוֹם *south* from הָרַר *to shine*; or *ל*, e. g. בְּרֶמֶל *garden* from בָּרַם *vineyard*, גִּבְעָל *calyx or cup of a flower* from גִּבַּץ *cup*, כֶּרֶס *ankle* from כָּרַם *joint*, חֲרָלִל *locust* from חָרַג *indicative of tremulous motion*, צָרָפֶל *thick darkness* from צָרַף *cloud*, בְּרִזָּה *iron* probably from בָּרַז *to pierce*.

§ 194. The vowel *י* forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פִּלִּשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קֹהַתִּי *Kohathite*, גֶּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צַפּוֹנִי *northerner*, נִכְרִי *foreigner*, פְּרוֹזִי *villager*, רִגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲכֹזְרִי and אֲכֹזֵר *violent*, אֲיָלִי and אֲיִל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from לִפְנֵי, § 62. 2.

a. The feminine ending *ה* is dropped before this ending, יְהוּדִי *Jew* from יְהוּדָה, בְּרִיטִי *Beriite* from בְּרִיטָה, or the old ending *ת* takes its place, מַאֲכַתִּי *Muachathite* from מַאֲכַת, or *נ* is inserted between the vowels, שְׁלָנִי *Shelanite* from שְׁלָה. Final *י* combines with the appended *י* into *י*, § 62. 2, לֵוִי *Levite* and לֵוִי *Shunite* and *Shuni*.

b. In a very few instances *י* takes the place of *י*, e. g. חֲלוּרֵי *white stuffs*, הַדָּלִי *basket*, לֹוִי *loop*, and perhaps חֲלוּרֵי *in a collective sense windows*, חֲשׁוּפִי *uncovered*, כִּילִי which Gesenius derives from כָּבַל and takes to mean *cunning*; if, however, it is derived from כָּלָה, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

## MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, תְּזָבִי *treasurer*, חֲרִמֶשׁ *sickle*, גְּלָמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דַּמָּשֶׁק *damask*, חֲרָמֶל *frost*, סְמִידָה *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲרָמִישׁ *flint*, עֲקָבִישׁ

*spider*, פִּלְפֹּשׁ and פִּילְפֹּשׁ *concubine*. Occasionally the third radical has Daghesh-forte, *bat*, בַּת־בַּת *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרָגָמָן *purple*, צִפְרָדִּי *frog*, שֶׁעֶטְנִי *cloth*, אֲחֻשְׁתָּרוֹן *mule*, אֲחֻשְׁדֶּרֶשׁ *satrap*.

3. Compound words are few and of doubtful character, צֶלֶמֶת *shadow of death*, מְאִימָה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיָּעַל *worthlessness* prop. *no profit*, מְאֻפְלָה *darkness of Jehovah*, שְׁלֵה־בְחִיָּה *flame of Jehovah*, except in proper names, מֶלֶכ־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָכִים *Jehoiakim, Jehovah shall establish*.

## GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ, or תַּ, e. g. קֶטֶל *masc.*, קֵטְלָה or קֵטְלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מַה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been תַּ, which was either attached directly to the word, קֵטְלַת which, by § 61. 2, becomes קֵטְלָה, or added by means of the vowel *a*, קֵטְלָה or קֵטְלָה, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קֵטְלָה. The termination תַּ or תַּ is still found in a very few words, בִּרְקָתָה *emerald*, קֵצָתָה *pelican*, שְׂפָצָתָה *company* 2 Kin. 9: 17, מָחָרָתָה *tomorrow*, מִנָּחָתָה *portion*, קֵצָתָה *end*, Josh. 13: 13, and the poetic forms, זִמְרָתָה *song*, נַחֲלָתָה *inheritance*, עֲזָרָתָה *help*, פְּרִיָּתָה *fruitful*, שְׁנָתָה *sleep*. Two other words, חַיָּתָה Ps. 74: 19 and נְגִינָתָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original תַּ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a. רִשְׁוֹנָתָהּ, רִשְׁוֹנָתָהּ, חִיָּתָהּ.

c. The feminine ending תַּ, receives the accent and is thus readily dis-

tinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בָּזְרָה *burning* Hos. 7:4, גָּלִילָה *Galilee* 2 Kin. 15:29, קָדְרָה *destruction* Ezek. 7:25, רָחֵמָה *vulture* Deut. 14:17, שָׁפָלָה *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in תִּשָּׂא *threshing* Jer. 50:11, תִּזָּא *terror* Isa. 19:17, תִּזָּא *wrath* Dan. 11:44, לִיִּיִּי *lioness* Ezek. 19:2, מַרְא *mark* Lam. 3:12, מַרְא *bitter* Ruth 1:20, קָרְחָה *baldness* Ezek. 27:31, שָׁנָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be וָרָא *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root וָרָא cognate to וָרָא. The feminine ending in pronouns of the second and third persons, and in verbal futures is זָרָא; an intermediate form in א appears in וָרָה Isa. 59:5 and עֶשְׂרִי the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is אָה prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother.*      אִתּוֹן *she-ass.*      פְּרִיָּקָנִשׁ *concubine.*      מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזֶן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>paln.</i>	קֶרֶן <i>horn.</i>
אֶצְבֵּץ <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בִּמָּה <i>thumb.</i>	רֶגֶל <i>thigh.</i>	עֵינַיִם <i>eye.</i>	שֵׁן <i>tooth.</i>
בִּרְךָ <i>knee.</i>	כַּנְף <i>wing.</i>	צֶדֶק <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine :

אֵח <i>brazier.</i>	כּוֹס <i>cup.</i>	בְּרִית <i>Great Bear.</i>	לֵחָה <i>light.</i>
אֲשׁוּר <i>footstep.</i>	כֶּבֶד <i>circuit.</i>	כִּסֵּי <i>couch.</i>	צֶלַע <i>side.</i>
בְּאֵר <i>well.</i>	לְבָנָה <i>brightness.</i>	מְלָכָה <i>workmanship.</i>	רִבּוּא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעֱלֶה <i>shoe.</i>	פֶּה <i>morsel.</i>	חֵבֶל <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (\*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מְבָצָר <i>fortress.</i>	זְמַן † <i>time (repetition).</i>
* אֹר <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹר <i>sign.</i>	* הַמִּון <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֵי <i>fleet.</i>	זָקֵן <i>beard.</i>	* מַטֵּה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַצּוֹן <i>window.</i>	* מְקוֹם <i>place.</i>	רוּחַ † <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֹצֵר <i>court.</i>	חֹדֶשׁ <i>brass.</i>	רֹחֶב † <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† לֵבָשׁ <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יָמִין <i>right hand.</i>	סֵר <i>pot.</i>	* רֶחֶם <i>juniper.</i>
* בְּגָד <i>garment.</i>	יָתֵד <i>peg.</i>	† סֹלֶה <i>flour.</i>	שָׂאוֹל <i>hell.</i>
* בֵּית <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָב <i>cloud.</i>	* שִׁבְטָה <i>sceptre.</i>
גִּיר <i>wall.</i>	בֵּר <i>pail.</i>	* עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גִּיא <i>valley.</i>	* כַּרְם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גֵּן <i>garden.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּפֶן <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	חֹדֶם <i>ocean.</i>
* גֶּרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* מִזְמֵן <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	* מַצֵּר <i>razor.</i>
† הֵלֶךְ <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but עָב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מְבָצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *פָּר* bullock, *פָּרָה* heifer, *בָּנָל* calf, fem. *בָּנִילָה* lamb, fem. *בָּכִישָׁה*, or being represented by a word of different radicals, *חֲמוֹר* ass, fem. *חֲמוֹרָה*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *גָּמֶל* camel, *בָּקָר* cattle, *צִפּוֹר* bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *כָּלֵב* dog, *זָאֵב* wolf, *שׁוֹר* ox, are masculine, *אַרְנֶכָה* hare, *יוֹנָה* dove, *רֹחֵל* sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֶדוֹם* Edom, *מוֹאָב* Moab, *יְהוּדָה* Judah, *מִצְרַיִם* Egypt, *כַּשְׁדִּיִּים* Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *פָּתָח* governor, *בָּנִי* colleague, *קֹהֵלֶת* preacher, and of collectives (comp. *humanity* for *man-kind*), *דָּג* a fish, *דִּגְלָה* fish, *עָנָן* a cloud, *עֲנָנִים* clouds, *עֵץ* a tree, *עֵצָה* timber, *אֹרֵחַ* a traveller, *אֲרֻחָה* caravan, *זִפְּתָה* Zeph. 3:19 *the halting*, *פְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁע* and *רָשָׁעָה* wickedness, distinguished by Ewald as *τὸ ἄδικον* and *ἀδικία*, *חֲרָפָה* shame, *עֲצָפָה* slothfulness.

(2) So to monosyllables whose second radical receives the vowel, *צַדִּיקָה* righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צֶדֶק* rightness, *אֶפְלָה* darkness, equivalent to *אֶפֶל*, *נְהָרָה* (= *נֶהַר*) brightness, *יְשׁוּעָה* (= *יֵשׁוּעַ*) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, *אֶפֶל* dark, *אֶפְלָה* the dark, *τὸ σκορεῖων*, *יְשׁוּעָה* the being saved from *יְשׁוּעַ*, *פְּלִיטָה* justice from *פָּלִיט* judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, *מֶלֶךְ* king, *מְלִיכָה* kingly office or sway, *נְבִיאָה* prophet, *נְבוּאָה* prophecy, *כֹּהֵן* priest, *כֹּהֲנָה* priesthood or priestly duty, *רֹכֵל* merchant, *רֹכֶלָה* traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, צִוִּיר *blind*, בִּוּרָה *blindness*. גִּבַּח *having a bald forehead*, גִּבַּחַת *baldness in front*, חַטָּא *sinner*, חַטָּאָה and חַטָּאת *sin*, בִּזְזָה *terror*, קִלְסָה *scoffing*, חֲלָלָה *anguish*, or to those which have a prefixed letter מ, מִחַפָּכָה *overthrow*, מִדּוֹמִיָּה *dominion*, מִדּוּגָה *confusion*, or particularly ה, הַשְׁוֵתָה *salvation*, הַעֲיֵדָה *testimony*, הַקָּוָה *hope*, הַלָּאָה *weariness*.

(4) It is likewise added to forms in י, צִלְלִיָּה *judgment*, עֲלִילָה *work-ing*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֲרִית *remnant*, the termination יָה being often found in place of יָה, חֲפְשִׁיָּה 2 Chron. 26:21 K'ti, חֲפְשִׁיָּה K'thibh, *disease* prop. *freedom from duty*, חֲפְשִׁי *free*, חֲכָמָה *redness*, אֶלְמָנָה *red*, מְרִירוֹת *bitterness*, מְרִירָה *bitter*, כְּבִדָּה *heaviness*, אֶלְמָנָה *widowhood*, and occasionally יָה, חֲכָמָה *wisdom*, חֲזִילָה *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into י and even to י in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, §71. a (3). Thus, חִיּוֹת־אָרֶץ Gen. 1:24 *beast of earth* is equivalent to אָרֶץ הִיא חִיּוֹת *beast viz. that of earth*, and מְלִכֵּי-צָדִק (which may be for מְלָכִים as the plural ending יָם for יָם, §199. e). is equivalent to צָדִק הוּא מֶלֶךְ *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, יִשְׂרָאֵלִי *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to *z* which it has experienced at the end of the word, comp. §101. 1. a. אֶלְמָנָה *widowhood* prop. *the state of a widow* סוּדָה *wisdom* prop. *the quality belonging to the wise*. The rare instances in which the termination יָה is superimposed upon י, viz.: אֶבְרָהָם. קוֹמְמִיָּה, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination יָה or יָה in abstracts derived from לָה roots is of a different origin from that just explained and must not be confounded with it; י or י is there the final radical softened to a vowel, §168, as טְהִיָּה or טְהִיָּה *captivity* from טָהָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֵיזֵר *fleet*, אֵיזָה *ship*, שֵׁצֵר *hair*, שֵׁצֵרָה *a hair*, שֵׁצֵרָה *swarm*, יְבוּרָה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אֵם *mother*, אֵמָה *metropolis*, יָרֵךְ *thigh*, יָרֵכָה *hinder part*, יָרֵכָה *extremity*, כַּף *palm of the hand*, כַּפָּה *palm-branch*, מִצְחָה *forehead*, מִצְחָה *grease*, מִצְחָה *mouth*, מִצְחָה *edge*.

§199. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יִם, or defectively written ם, to the singular, כּוֹס *horse*, כּוֹסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צְדִיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter ם takes the place of ו, §11. 1. *a*, פְּרָצָה Ezek. 31:8, בְּצָחַת Ezek. 47:11.

*a.* The masculine plural sometimes has יִן instead of יִם, e. g. מַלְאֲכֵיִן oftener than מַלְאֲכִים in the book of Job, מַלְאֲכֵיִן Prov. 31:3, רָצִיצִין 2 Kin. 11:13, עֲיִין Mic. 3:12, שְׂוֹעֲמֵיִן Lam. 1:4, חֲטָיִין Ezek. 4:9, רָמִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

*b.* Some grammarians have contended for the existence of a few plurals in י, without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִי 2 Kin. 11:4, כְּרִי, פִּלְזִי 2 Sam. 8:18, טָלִי-שִׁי 2 Sam. 23:8, and חֲצִי 1 Sam. 20:58 K'thibh (K'ri), are singulars used collectively; כְּרִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רְמוֹנֵי Cant. 8:2, are in the singular with the suffix of the first person; מְנִי Ps. 45:9 is not for מְנִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; כָּאֲרִי Ps. 22:17 is not for כְּרִים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, §156. 3.

*c.* There are also a few words which have been regarded as plurals in י. But חֲרִי Zech. 14:5 and שְׁרִי Judg. 5:15, are plurals with the suffix of the first person. In חוֹרִי 2 Chron. 33:19, which is probably a proper name, and גְּבִי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שְׁרִי = שָׁרָה. חוֹרִי Isa. 19:9 is a singular with the formative ending י, §194. *b*; חֲשׁוֹנֵי Jer. 22:14 and חֲשׁוֹנֵי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲשׁוֹנִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׁוֹנִים, the diphthongal *ei* being resolved into *ay*, comp. §57. 2 (5). רָרִי Ezek. 13:18 is probably a dual for רָרִים, though it might be for the unabridged singular רָרָה, which, however, never occurs. The divine name שְׁרִי *Almighty* is best explained as a singular; the name אֲרִי *Lord* is a plural of excellence, §201. 2, with the suffix of the first person, the original signification being *my Lord*.

*d.* In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of



being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דְּלָתוֹת. So, כֶּסֶד *pillow*. בֹּשֶׁת *bow*. טֵמָה *trough*. הָיִה *spear*. אֶלְמָנָה *widowhood*. גֵּרִיחוֹ *divorce*. הֶזְנוּהָ *whoredom*. שֵׁפָה *lip* pl. שֵׁפָהוֹת. To these must be added שְׁחִיָּה, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחָה, when the final ח will be a radical. See Alexander on Psalm 107 : 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ה, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רִקְטָנוֹ or רִקְטָנוּ, § 85. i. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *i* or *e*, סוֹחֵי, הָם, אֵנָם : the Arabic has *ana* for the nominative and *ina* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ה, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בָּה for בָּהֶם and בֹּס for בֹּסֵם : the resulting form will be הִי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ה, which is joined to words by the connecting vowel ו, may perhaps be related to הָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7 : 3; and the adverbial or adjective ending ה, or ה' may in like manner be referred to the same in its qualitative sense, comp. Ps. 8 : 5, so that רִקְטָה *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܡܡܡܐ = יוֹקֵם *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take הִי in the plural, some feminines take הֵם, and some of each gender take indifferently הֵם or הִי.

a. The following masculine nouns form their plural by adding הִי : those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	* אֶרֶץ path.	* גֶּרֶן threshing-	חֲזִיוֹן vision
בֶּן bowl.	אֶרְמוֹן palace.	פֶּלֶא floor.	חֲלֹם dream.
אֵב familiar	אֶשְׁכָּל cluster.	גֶּרְדֵּן goad.	חֲשׁוֹן invention.
spirit.	בֵּיר pit.	זָב tail.	חֲטָף handbreadth.
אֶצֶר treasure.	גֶּגֶן roof.	חֲדָץ street.	כִּסֵּא throne.
* אֶזֶר sign.	לֹט lot.	חֶבֶץ breast.	לִיחַ tablet.

לַיְלָה <i>night.</i>	בֹּתֵל <i>bottle.</i>	צִנּוֹת <i>tube.</i>	רְחוּם <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפּוֹר <i>bird.</i>	טָלֵחַן <i>table.</i>
מָטָר <i>rain.</i>	עוֹר <i>skin.</i>	צִדּוֹר <i>bundle.</i>	שֵׁם <i>name.</i>
מִצֵּט <i>tilthe.</i>	עָפָר <i>dust.</i>	קוֹל <i>voice.</i>	שׁוֹפָר <i>trumpet.</i>
* מִצָּר <i>summit.</i>	עֵשֶׂב <i>herb.</i>	קִיר <i>wall.</i>	שֹׁט <i>pillar.</i>
* מְקוֹם <i>place.</i>	פֶּרֶעַ <i>leader.</i>	קָלָב <i>war.</i>	* חָדוּם <i>deep.</i>
מַטֵּל <i>staff.</i>	* חֹבֵל <i>host.</i>	* רְחוּב <i>street.</i>	

b. The following feminine nouns form their plural by adding ים : those marked thus (†) are sometimes masculine :

† אֶבֶן <i>stone.</i>	† דֶּרֶךְ <i>way.</i>	כֶּסֶם <i>spelt.</i>	מִשְׁלַח <i>flax.</i>
אַלֶּה <i>terebinth.</i>	חֵץ <i>law.</i>	לֵבֶנָה <i>brick.</i>	פֶּחַ <i>morsel.</i>
אַלְמָנָה <i>widowhood.</i>	זְמוּרָה <i>branch.</i>	מִלָּה <i>word.</i>	רֹחֵל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זִנוּת <i>whoredom.</i>	נִמְלָה <i>ant.</i>	שִׁבְרָה <i>barley.</i>
גִּחְלִית <i>coal.</i>	חֲטָה <i>wheat.</i>	סָאָה <i>measure.</i>	שִׁבְרָה <i>ear of corn.</i>
† גֶּפֶן <i>vine.</i>	חֹשֶׁךְ <i>darkness.</i>	עֵז <i>she-goat.</i>	טַחַח <i>acacia.</i>
חֶבֶל <i>fig-cake.</i>	יוֹנָה <i>dove.</i>	עִיר <i>city.</i>	חֶבֶל <i>fig.</i>
הַבִּיָּה <i>bee.</i>	† פִּיֶּלֶךְ <i>pitcher.</i>	פְּלִגְשָׁה <i>concubine.</i>	

Also בִּרְיָא *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either ים or חו :

#### MASCULINE NOUNS.

אֵילָן <i>porch.</i>	לֵב <i>heart.</i>	מִצֵּד <i>delicacy.</i>	פְּרִיץ <i>breach.</i>
אֵלִי <i>lion.</i>	מֵאֹר <i>light.</i>	מִצְלֵן <i>fountain.</i>	צֵוֶן <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁכָּב <i>bed.</i>	קָבֶר <i>grave.</i>
זֶבַח <i>sacrifice.</i>	מוֹסָד <i>foundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קָנָה <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	מוֹסֵר <i>bond.</i>	נָהָר <i>river.</i>	קֶרֶם <i>axe.</i>
יוֹם <i>day.</i>	מוֹשֵׁב <i>seat.</i>	סֵה <i>basin.</i>	טֶדָה <i>field.</i>
יָצַר <i>forest.</i>	מִזְרָק <i>bowl.</i>	קִיּוֹן <i>iniquity.</i>	טִבּוּעַ <i>week.</i>
לָוִי <i>laver.</i>	מִכָּאֹב <i>pain.</i>	עָקֵב <i>heel.</i>	תַּצְנוּגָה <i>delight.</i>
כִּנּוֹר <i>harp.</i>	מִסְמֵר <i>nail.</i>		

#### FEMININE NOUNS.

אִירָה <i>terror.</i>	אַשְׁרֵיתָה <i>grape-cake.</i>	נֶעַל <i>shoe.</i>	פֶּרֶסָה <i>hoof.</i>
אַלְמָה <i>sheaf.</i>	אַשְׁתָּה <i>Astarte.</i>	צִרְמָה <i>heap.</i>	שָׁנָה <i>year.</i>
אַמָּה <i>people.</i>	חֲרִיחַ <i>spear.</i>		

#### NOUNS CONSTRUCTED IN EITHER GENDER.

אֶלְלִים <i>aloes.</i>	חַלּוֹן <i>window.</i>	מֵטָה <i>rod.</i>	עֲצָם <i>bone.</i>
בִּגְדִי <i>garment.</i>	חֹצֵר <i>court.</i>	נַפֶּשׁ <i>soul.</i>	עֵת <i>time.</i>
גִּבֵּי <i>rim.</i>	כֶּסֶל <i>circle.</i>	סִר <i>thorn.</i>	פֶּה <i>foot.</i>
הֵיכָל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָבֹל <i>cloud.</i>	צִלָּה <i>side.</i>
זְרוֹעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	עֶבֶל <i>cord.</i>	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כֶּבֶדִּים is used of round masses of money, *talents*, כֶּבֶדֹת of bread, round *loaves*; סִיחִים *thorns*, סִיחֹת *hooks*; צִנְחִים *heels*, צִנְחוֹת *foot-prints*; פְּזָמִים *footsteps* of men, פְּזָמוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמֹת *days*, שָׁנֹת *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, מִלִּים *words* Job 4:4, נְחָשִׁים *snakes* Prov. 30:25, and masculine nouns in וֹת are construed as feminines, e. g. מְשָׁכְנוֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים, in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, צִנְחִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וֹת was not the sign of the plural, comp. אָחוֹת *sister*, חֹמֶת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אָב assumes in the plural, comp. מְרָצֹת *leaders*, קְהָלָה *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹף *fowl*, צִיָּה *birds of*

*prey*, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֶמֶד *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יְשׁוּעָה *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face* or *faces*, שָׁמַיִם *heaven*, מְעֵימִים *bowels*, מֵתִים *men*, מְרֻאָה *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָה *love*, רַחֲמִים *mercy*, תְּחֻבּוֹלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. רָא *dikaia right*, רָא *aduka wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאֻלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מִלֻּאֵה and מִלֻּאִים *setting of gems*.

b. The form קְבוּלִים is adopted by certain words which denote periods of human life, נְעוּרִים *childhood*, צִנוּרִים *youth*, בְּחֻרִים *adolescence*, בְּהוּלִים *virginity*, בְּזוּלוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בּוֹרְאֵי Eccles. 12 : 1, גְּבוּרִים Eccles. 5 : 7, עֲשֵׂה Isa. 54 : 5, קְדוּשִׁים Hos. 12 : 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בָּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרַפִּים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יִם to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*,  
 לַחַד *hand* du. יָדַי, דַּלְתָּי *door* du. שְׁפָה, דְּלָתַי *lip* du. שְׁפָתַי.

*a.* The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206. is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹת *ears*, אֵפָרוֹת *nostrils*, קַרְנוֹת *horns*, כַּנְפַּיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מֵאֲזֵנִים *pair of scales*, מִלְקָחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמִיִם *period of two days*, בִּדּוּם *two weeks*, שָׁבָעִים *fortnight*, שְׁנָתַיִם *two years*, בִּינְיָוּם *biennium*, סִמָּתַיִם *two measures*, כַּנְּיָיִם *two talents*, דְּרָכַיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרִּים *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאֵתַיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבְּעֵימֵתַיִם *two myriads*, שִׁבְעֵימֵתַיִם *sevenfold*, כְּפָלַיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצֵלְתָּיִם *double-slothfulness*, מִרְדָּתַיִם *double-rebellion*, צִהָרִים *double-light*, i. e. noon, רִשְׁעָתַיִם *double-wickedness*.

*a.* Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ חֲשִׁימִים 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְּפַיִם Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְּפַיִם Isa. 6 : 2 *six wings*.

שְׁבַע עֵינַיִם Zech. 3:9 *seven eyes*, כָּל-יָדָיו *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. c, קַרְנִים *horns*, קַרְנוֹת *horns* of the altar, כַּנְפִּים *wings*, כַּתְפֹת *shoulders*, בְּתָפוֹת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, צִנּוֹת *fountains*, רַגְלַיִם *feet*, רַגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, טַפְחוֹת and טַפְחֵי *lips*, יָדַיִם and יָדוֹת *sides*, רַגְלָיו *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls* of a city, חוֹמַיִם *double walls*, לִבְדֵּי *boards*, לִבְדֵּי *double boarding* of a ship, גִּבְרָתַיִם *name of a town in Judah*, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as טַנְיָן Dan. 5:9 from the singular טַנְיָא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18. Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz. :

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מִזְבְּחִי

*Moabite*, מוֹאבִּית, *Moabiteess*, מוֹאבִּיָּתָא *finding* fem. מוֹצֵאת, *sinner*, חַטָּאת, *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ū* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. אֲדָמָה *broken* fem. נִשְׁבְּרָה, *reddish* fem. אֲדָמָה, הֹלֵךְ *going* fem. הֹלֶכֶת, גִּבּוֹר *master*, גִּבּוֹרָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשֶּׁת, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּוֹץ *scattered* fem. נִפְּוֶצֶת, נְחוֹשֶׁה and נְחוֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing* fem. שְׁמִיעָה, מְגַיֵּר *touching* fem. מְגַיֶּרֶת.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of עָזַר, עָזַר and לָחַץ verbs, oftener take ה than הָ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final י, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בִּתּוּת *daughter*, בַּתּוּחַ for בַּתּוּחַ *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָד for אֶחָד *one*, Kin. 1:15 for מְשִׁרְהָתָּה *ministering*, מְשִׁרְהָתָּה Mal. 1:14 for מְשִׁרְהָתָּה *corrupt*, מְשִׁרְהָתָּה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *a* remains in תְּשׁוּמָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶּת *Tanhumeth*. From אָח *brother*, אִם *father-in-law* are formed אחָה *sister*, אִמָּה *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּלָא *difficult* Deut. 30:11 is for נִפְּלָאָה from נִפְּלָאָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and ו, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מֵת *dead* fem. מָתָה, pl. מָתִים; רֵגֶל *thigh* du. יְרֵכֶם, שָׁלֵם *complete* fem. שְׁלֵמָה, pl. שְׁלָמִים, f. pl. שְׁלָמוֹת; הֹלֵךְ *going* fem. הֹלֶכָה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by טַלְטָלִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּנֵיהָ Jer. 3: 8, 11, חֶסֶד Ex. 23: 26, נִטְרָה Cant. 1: 6, שְׁוֹמְרָה Isa. 54: 1. and frequently with the pause accents, § 65, e. g. יוֹלֶדֶת Isa. 21: 3, שְׁוֹמְרָה Lam. 1: 16, שְׁוֹמְרוֹת Isa. 49: 8, אֲבֹנִים Ex. 28: 40, סִינֵיִרִים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphha), צַמְצָמִים Isa. 2: 20, פְּרֻדִּים Eccles. 2: 5, מְוֹדוֹת Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מְהַפְּכָה *overthrow*, מוֹעֲצוֹת *counsels*, מוֹעֲצָה *abomination*, מַשְׁצָה *staff*, מְכַשְׁתָּה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רֵגֶל *wild-goat*, fem. רֵגֶלָה, ostrich, fem. רֵגֶלָה, רֵגֶלָה *thigh*, fem. יְרֵכָה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בִּתָּה, § 205. b; so מוֹלֶגֶת *fork* pl. מוֹלְגוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבֵן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת, מְבַצֵּר *fortress*, pl. מְבַצְרוֹת and מְבַצְרוֹת, only disappearing in a few exceptional cases, טֵאֵר *hair*, fem. שְׂעָרָה, טֵאֵרָה *quail*, pl. טֵאֵרִים, מְגֵרָשׁ *pasture*, pl. מְגֵרָשׁוֹת once מְגֵרָשׁוֹת and מְגֵרָשׁוֹת *fords*, בָּכֵר *talent* du. בְּכָרִים but in pause בְּכָרִים, נָחַל *river* du. נְחָלִים. The participles, נִבְּאָה *prophesying* pl. נִבְּאִים, נִטְמָא *polluted* pl. נִטְמָאִים, נִמְצָא *found* pl. נִמְצָאִים adopt the vowels of לָ forms, § 165. 2; but with the pause accents Kamets returns, נִבְּאִים Ezek. 13: 2, נִמְצָאִים Ezr. 8: 25. The foreign word סְרַבֵּר *suburbs* forms its plural irregularly סְרַבֵּרִים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3), מְנוּחָה *terror* pl. מְנוּחָה *habitation* pl. מְנוּחָה, מְנוּחָה *sweet* fem. מְנוּחָה pl. מְנוּחָה, צָרָה *distress* fem. צָרָה, מְנוּחָה *lodging* fem. מְנוּחָה, מְנוּחָה *flight* fem. מְנוּחָה, מְנוּחָה *rest* fem. מְנוּחָה, מְנוּחָה *fortification* fem. מְנוּחָה, מְנוּחָה *deep* fem. מְנוּחָה Prov. 23: 27 and מְנוּחָה *rest* fem. מְנוּחָה.





הָרָחֹק, or receiving Daghesht-forte conservative in order to preserve the short vowel. אָנָם *pool* pl. אָנָמִים; so אָוֶן *wheel*, מִרְיָם *myrtle*, מִלֵּט *few*, הָרָחֹק *frightful*, יָרֵקֶרֶק *greenish*, מַצְוִי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחָיִים, or lengthened to Kamets, § 60. 4. שֶׁר *prince* pl. שָׂרִים; שָׁרָה *finger*; so אֶצְבָּצוֹת *fingers*, אַרְבָּעָה *four*, מִכְבָּצִים *helmets*, מִצָּרִים *strails* and הֶדְרָאִים *baskets*, לִלְוֹת *loops*, which do not occur in the singular, but are commonly referred to הֶדְרִי, לִוְלִי, § 194. *b*, ר being changed to א as in § 208. 3. *d*; also שֶׁד *breast*, which omits Daghesht du. שָׁדָיִם. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. בָּזַי *prey* fem. בָּזָה, חָיָה *fear* fem. חָתָה, נָחַר *wine-press* pl. גָּחֹזִים, מָדָר *garment* pl. מִדָּרִים and מִדָּרִים, מָסִיבָה *tribute*, מָסָה *basin*, מִסְלָה *morsel*, שֶׁד *side*, גָּלְגַל *wheel*, סִלְסִלֹת *baskets*, מִסְבִּיחִים *palm-branches*, מִשְׁבָּחָה *threshing-sledge* pl. מִשְׁבָּחִים or by the resolution of Daghesht-forte, § 59. *a*. מִוְרִיגִים. It is rejected from צִלְצֹל *cymbal* pl. צִלְצֹלִים, סוֹרֵט *sort* pl. סוֹרֵטִים, בִּרְיָהִים *berries*, probably from בִּרְיָה and מִתִּים *men*, from the obsolete singular, מִתִּי. The plural of עָם *people* is עָמִים and in a very few instances with the doubled letter repeated, עָמָמִים; so הָרִי *mountain* pl. הָרִים and הָרָרִים Deut. 8:9. צֶלֶל *shadow* pl. צִלְלִים, חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְהֶם, Judg. 5:15, Isa. 10:1, which implies the absolute form חֻקָּהִים.

*b*. The final letter is doubled after Kamets in the following words besides those from עָצ roots, אָוֶן *porch* pl. אָוֶנִים; so אָהֵן *hire*, גָּמֵל *camel*, שָׂאֵן *time*, מְחֹשֶׁה *darkness*, מִרְחָק *distance*, קָטָן *small*, יָרֵקֶרֶק *green*, שָׁקֵט *quiet*, לִילִי *lily*, שֶׁשֶׁן *coney*, to which should perhaps be added הַחֶרֶב Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עֶחָרֶב, § 65. The Niphal participle נִבְדָּר *honored* has in the plural both נִבְדָּרִים and נִבְדָּרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ח, which does not admit Daghesht-forte, in the plurals of אָח *brother* pl. אָחִים, חֹךְ *hook*, מִכְבָּחָה *confidence*, § 60. 4. *a*.

*c*. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from עָצ roots, גִּבְעָה *peak* pl. גִּבְעָהִים, חֹרֶם *sacred scribe*, חֶרֶב *band*, לֵאז *nation*, צִירָה *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter ו, § 14. 3, c. g. אָדָם *red* fem. אֲדָמָה, אָדָם *terrible*, אָדָה *long*, etc.; דִּמְגָה *dunghill* takes the form אֲשִׁמְטוֹת in the plural.

*d*. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֶרֶלֶם Prov. 24:31 *netles* or *brambles* from חֶרֶלֶם, רָאִיתָ Esth. 2:9 from רָאִיתָ Kal pass. part of רָאָה.

*e*. אִישׁ (אִישׁ) *man* is not contracted in the plural אֲנָשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֲנָשִׁים *men* and אֲנָשִׁים *women* are rare and poetic. אֵת *ploughshare* has either אֲתָרִים or אֲתָרִים in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ū* or more rarely *ū̄*, *ē* becomes *ī* or more rarely *ī̄*; *ē̄* may be restored to *ā* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ī̄*, עֲצָם (עֶצֶם) *strength* fem. עֲצָמָה, חֹפֶשׁ (חֹפֶשׁ) fem. חֹפֶשָׁה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח *slaughter* fem. טַבְחָה.

a. Nouns having either of the forms קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָה *queen* pl. מְלָכוֹת, אָמַר (אָמַר) *saying* pl. אָמְרִים, אָמְרָה *id.* pl. אָמְרוֹת, עָמַל (עָמַל) *work*, pl. עָמָלִים, חָטָא *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תֵּשְׁבִיעִים *ninety* from תֵּשַׁע *nine*. The words בִּשְׁמֵרִים *pistachio-nuts*, הֶבְנִים *ebony*, צִצְאִים Job 40:21, 22, רַחֲמִים *mercies*, שִׁקְמִים and שִׁקְמִיּוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בִּשְׁמֵרִים, the second with Gesenius from הֶבְנִים, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בְּנֵי מֵרְכָשִׁים pl. בְּנֵי מֵרְכָשִׁים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְשִׁים pl. פְּלִגְשִׁים *concubine*, צַפְרָן pl. צַפְרָן *nail*.

b. The superior tenacity of Hholem, §60. 1. a (4). is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרֶץ *way* pl. אֶרֶצוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thick*, עֵשֶׂר *sheaf*, עֵשֶׂר *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְשִׁים and קִדְשֵׁי, root pl. אֲרָה, § 19.2, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, אֹרֶה *stall* pl. אֹרְהִים, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בִּרְתָּן *thumb* pl. בְּרוֹתָיו, בְּרוּחַ *brightness* pl. בְּרוּחוֹת, § 184. a. Comp. פָּסֵל (פָּסֵל) *graven image* pl. פְּסִילִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בֹּקְרִים; so בֶּרֶךְ *threshing-floor*, כֶּסֶף *cypress*, כֶּנֶף *handfull*, רֶמֶח *spear*, רִיחַ *juniper*, שֶׁל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, עֲוֹנָה *iniquity* pl. עוֹנֹת. Gesenius regards אֲוִיִּם Prov. 11:7, Hos. 9:4, as the plural of אָוֶן, while others derive it from אֹוֶן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֵיל *ram* pl. אֵילִים, זֵית *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלֹת, but not in חֵזֶק *strength* pl. חֲזָקִים, חֵן *fountain* pl. חֲנוּתִים, עֲצוּר *ass-colt* pl. עֲצוּרִים, חֵט *goat* pl. חֲטִים. The plural of נָיָא *valley* is נָאִית by transposition from the regular form גִּיאִית which is twice found in the K'thibh 2 Kin. 2:16, Ezek. 6:3; בַּיִת *house* has as its plural בָּתִּים, whether this be explained as for בְּנָתִים from בָּנָה *to build* or for בְּתוּתִים from בָּוִה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צָרָה *provision* fem. צָרָה, עֵינַי *eye* du. עֵינַיִם.

d. Monosyllables in י from לִי roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine חֲלִי (חֲלִי) *necklace* fem. חֲלִיָּה, and the plural אֲרִי (אֲרִי) *lion* pl. אֲרִיִּים and אֲרִיּוֹת, אֲרִי *kid* pl. אֲרִיִּים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, חֲלִי *necklace* pl. חֲלָאִים, פָּחַי *simple* pl. פָּחָאִים, פָּחַי and פָּחָאִים, פָּחַי *gazelle* pl. פָּחָאִים, פָּחַי and פָּחָאִים, in like manner עֲפָאִים *branches*, לִבָּאִים *lions* are referred to עָפִי and לָבִי though these singulars do not occur; בָּלִי (בָּלִי) *utensil* does not receive Kamets in the plural בָּלִים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתִים, דֶּרֶךְ (דֶּרֶךְ) *way* du. דֶּרֶכִּים, קֶרֶן (קֶרֶן) *horn* du. קֶרֶנִּים and קֶרְנִים, לָחִי *cheek* du. לָחִיִּים, בֶּרֶךְ (בֶּרֶךְ) *knee* du. בֶּרֶכִּים, so מֶתְנִים, נֶעְלָם, עֲתָרִים.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz :

1. Final ה is rejected before the feminine and plural endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפֹת *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפָה is for יָפִיה and

מַעֲשִׂים for מַעֲשִׂים. In a very few instances the radical י remains, e. g. עֲטִיָּה Cant. 1:7 from עֲטָה (עֲטִי) Isa. 25:6 from מַמְחָה (מַמְחִי) and is even strengthened by Daghesh-forte, § 207. 2. בִּזְכָּה Lam. 1:16 from בִּזְכָּה and פִּרְיָה, § 196. b. fem. of פִּרְיָה Hos. 14:1, elsewhere הָרוּחַ, הָפִיץ, הָפִיץ mouth, edge pl. פִּי, פִּיּוֹת and פִּיּוֹת, or changed to א, § 56. 4. בִּלְהָ (בִּלְיָ) young lamb טָלָאִים (טָלָאִים), so that it is not necessary to assume a singular טָלָא which no where occurs, חלבה Ps. 10:8 חִלְכָּאִים ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2. עֲבָרִי Hebrew pl. עֲבָרִים and עֲבָרִים fem. עֲבָרִיָּה f. pl. עֲבָרִיּוֹת; שִׁי ship pl. שִׁי and צִיִּים free pl. חֲפֵשִׁים pure pl. נָקִי נָקִיִּים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִיָּה Ammonitess pl. עֲמוֹנִיּוֹת, חִתִּית Hittite.

a. In עֲרַבִּיָּם 2 Chron. 17:11 *Arabians* from עֲרַבִּי an א is interposed, elsewhere בְּרָכִים branches, זְוִיּוֹת corners and מִנְקִיּוֹת bowls, which do not occur in the singular, are assumed to be from זְוִיָּה, חֲלִיָּה and מִנְקִיָּה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, גִּדִּי kid fem. גִּדִּיָּה, לִבִּי lion, לִבִּיָּה lioness, § 196. d, צִבִּי gazelle fem. צִבִּיָּה (צִבִּיָּה and צִבִּיָּה are used as proper names), שָׁתִּי drinking fem. שָׁתִּיָּה.

3. There are few examples of final י or ו with added endings. The following are the forms which they assume: שָׁתִּי drink pl. שָׁתִּיִּים, מַלְכוּת kingdom pl. מַלְכוּתִּים, § 62. 2, עֵדוּת testimony pl. עֵדוּתִּים, אָחוּת sister pl. אָחוּתִּים and אָחוּתִּים for אָחוּתִּים, רַבּוּת and רַבּוּתִּים myriad pl. רַבּוּתִּים and רַבּוּתִּים; the dual רַבּוּתִּים inserts the sign of the feminine.

a. חֲנִיּוֹת or חֲנִיּוֹת Jer. 37:16 *cells* is referred to the assumed singular חֲנִיָּה; נְטוּחַ Isa. 3:16 K'thibh and עֲטוּחַ 1 Sam. 25:18 K'thibh are formed from נָטָה, עָטָה abbreviated Kal passive participles, § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִמְצָא found fem. נִמְצָאָה, פָּרָא wild ass pl. פָּרָאִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, גדול *great* fem. גדולים pl. גדולים f. pl. זכרון *memorial* pl. זכרונות *wing* du. זכרונות *restoring* pl. משיב *distress* pl. משיב *Levite* pl. לוי, except from nouns in ה, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, רפה *beautiful* fem. רפה pl. רפה *field* pl. שדה *hard* pl. קשה *bowels* pl. מעים *smitten* pl. נכה *Other penultimate vowels are mostly exempt from change.*

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesht-forse, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חרש for חרש, § 187. 1. *workman* pl. חרשים, so פרש *horseman*, בריח *fugitive*, סרים (const. סרים) *eunuch*, צריך *terrible*, פריץ *violent*, תרופ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בחור *young man* pl. בחורים. Kamets is also retained in certain עז and לוה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מגן *shield* pl. מגנים and *fortress* pl. מצודות, *branch* pl. ענפים, *corner* pl. פינות. Other instances of its retention are rare and exceptional, בגור *treacherous* fem. בגורה (const. שבוע) *week* pl. שבועות and שבועות but du. שבוע, *warrior* pl. מלחמה.

b. When Kamets following a doubled letter is rejected, and Daghesht-forse is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חזון *vision* pl. חזונות, *a tenth* pl. עשרות, but זכרון *memorial* pl. זכרונות.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesht-forse, § 187. 1. b, חרש *deaf* pl. חרשים, or if it is commonly represented by ר, § 14. 3, און or און *hammer* pl. פילסות, or a radical ר quiesces in it, און or און *temple* pl. היכל, or און *perennial* pl. און or און (from רחן, § 189) *rectitude*, *proud* (from וד or וד) *Other cases are rare and exceptional, e. g. און Neh. 3:34 feeble.*

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אשדודית *Ashdodites* pl. אשדודים Neh. 13:23 K'ri (K'thibh *Ammonites* pl. עמון *id.* (K'thibh *Ammonites* pl. עמון 1 Kin. 11:1 *Ammonites* pl. עמון).

*Sidonian* f. pl. צִדְוֹנִים where long Hhirik becomes Tsere before concurrent consonants, §61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, §58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. §60. 3. *b. אֶשְׁכַּל cluster* pl. אֶשְׁכְּלוֹת Cant. 7:8. מֶרְכָב *chariot* fem. מֶרְכָּבָה pl. מֶרְכָּבוֹת *distance* pl. מֶרְכָּקִים and מֶרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. §207. 2. *a. זֶלְזָה fury* pl. זֶלְזָוֹת *fork* pl. מִזְלָזוֹת. §190. *a. צִלְחָה dish* pl. צִלְחָוֹת by the resolution of Daghesheforte for צִלְחָוֹת, §59. *a; אֲחֵר* for אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרוֹת, as if from אֲחֵר, אֲחֵלָה *coal* has pl. אֲחֵלִים by §63. 1.

§211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה *kingdom* by the omission of the feminine ending becomes מַמְלֶכֶה, hence, by §207. 1, its plural is מַמְלָכוֹת; so מַלְכָה *queen* becomes מַלְכֶה, and by §208. 3. its plural is מַלְכוֹת; אֵפוֹדָה *epistle* becomes אֵפוֹדֶה, and by §207. 1. its plural is אֵפוֹדֹת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, §208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained §207. 1. *d. and e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, §202. Thus שָׁנָה (שְׁנָה) *year*, by §210, becomes in the dual שְׁנָתַיִם, דֶּלֶת, דְּלָתַיִם *door*, by §208. 4, du. דְּלָתַיִם, נְחֹשֶׁת, נְחֹשֶׁתַיִם *brass* du. נְחֹשֶׁתַיִם.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (for אֲמָהָ) *maid-servant* pl.

אֲחֵיהֶם, חֶזֶק (for חֶזֶק from חָזָק) *portion* pl. חֶזְקוֹת and חֶזְקוֹת, comp. § 208. 3. d, חֶזֶק (for חֶזֶק from חָזָק) pl. חֶזְקוֹת; in like manner חֶזְקוֹת *colleagues* is referred to the assumed singular חֶזֶק. פֶּהָה (פֶּהָה) *governor* has in the plural both פֶּהָהוֹת (const. פֶּהָהוֹת) and פֶּהָהוֹת.

### THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (חֶזְקוֹת or חֶזְקוֹת *supported*). A noun which is not so related to a following one is said to be in the absolute state (חֶזְקוֹת *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to ה, שֶׁמֶרֶת *handmaid* const. שֶׁמֶרֶת; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.



a. The explanation of this appears to be that the construct state retains the old consonantal ending ח, the close connection with the following noun preserving it as if in the centre of a compound word, § 55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ח preceded by Kamets adopt a Segholate form in the construct, *kingdom* const. מְמַלְכָּה instead of מַמְלָכָה. § 61. 1. b. *dominion* const. מְמִשְׁלָּה *work* const. מְמַלְאָה *chariot* const. מְרִצְבָּה *crown* const. מְצִטָּה *flame* const. לְחֻצָּה *ten* const. עֲשָׂרָה, or with the Seghols changed to Patahhs under the influence of a guttural, מְשִׁפְחָה *family* const. מְשִׁפְחָה *four* const. אַרְבָּעָה : so *fig-cake* const. חֲבִילָּה; *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 53: 9, is mostly used as the construct of אִשָּׁה. On the other hand, *bottle* has in the construct חֲבִיתָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֲבִיתָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, *nations* const. עַמִּי, *horns* const. קַרְנֵי; of the feminine plural suffers no change *voices* const. קִלְוֹת.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, *houses* joined to *heewn stone* would become *houses of heewn stone*, and by the dropping of the nasal, according to § 55. 2. b. *houses of heewn stone*. Comp. § 199. e. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal *ē*, § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּמִתֵּי (the accent invariably thrown back by § 35. 1), commonly in the K'thibh במִּיתֵי const. of *high-places*, מִרְאשְׁתֵּי 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Patahh: so is Tseré when preceded by Kamets; other vowels remain without change, *hand* const. יָד, *seat* const. מוֹשֵׁב, *neck* const. צִוְאָר, *old* const. זָקֵן, *heart* const. לֵב, *mighty man* const. גִּבּוֹר.

a. Kamets remains in the construct of *porch*, בֵּיתָה *writing*, מִתָּן *gift*, חֶבֶד (once const. חֶבֶד Ex. 19: 9), *decree* and *sea*, e. g. יַם־הַיָּבֵל *sea of salt*, except in the phrase יַם סוּף *sea of weed*, i. e. *Red Sea*; *milk* becomes חֵלֶב, and *while* לְבָן Gen. 49: 12 in the construct.



§216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מקום *place* const. מקום, שנה *year* const. שנה, אוצרות *treasures* const. אוצרות, שנים *years* const. שני, ידים *hands* const. ידי, לבב *heart* const. לבב, חמה *wrath* const. חמה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesh-forte, חָרֵשׁ (for חֲרֵשׁ) *workman* const. חָרֵשׁ, פָּרֵשׁ (פָּרֵשׁ) *horseman* const. פָּרֵשׁ, פָּרִיכָה (פָּרִיכָה) *vail* const. פָּרִיכָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע" and ע" roots, עָרִים (from עִיר) *cities* const. עָרִי, בָּאִים (from בָּא) *coming* const. בָּאִי; (3) under מ prefixed to ע" roots, מִסָּה (from מִסָּה) *covering* const. מִסָּה (from מִסָּה) *shield* const. מִסָּה, מִצּוֹר (from מִצּוֹר) *fortress* const. מִצּוֹר; (4) in *ל* derivatives of the form גָּלוּהוּ (from גָּלוּהוּ) *exile* const. גָּלוּהוּ, הִתְחַוָּה *meditation* const. הִתְחַוָּה. (5) in the construct dual and plural of triliteral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָיִי) *cheeks* const. לְחָיִי, גְּדִידִים (from גְּדִידִי) *kids* const. גְּדִידִי, חַטָּאִים (from חַטָּאִי) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c. אֲלֵה *curse*, מַעְדָּה *cave*, תְּהֵנָה *conduit*, and the plurals, יְהִירָאִי, חֲרָשֵׁי, מִפְּרִי, מַטְעֵי, מִרְשֵׁי, מִוֶּצֵּי, צִאצְצָאִי Lev. 7: 38, חֲרָשֵׁי, חֲרָשֵׁי Ezek. 27: 9, מִצְבָּרֵי Job 34: 25, מִקְרָאִי Eccles. 9: 1, חֲוֹשְׁטֵי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, **הִיכָל** *temple* const. **הִיכָל**, and in addition in the following, **אֲבוֹת** *crib* const. **אָבוֹת**, so **אָזוּר** *girdle*, **אֶשֶׁן** *thread*, **נָכַר** *foreign land* const. **נֶכֶר**, **אֶבֶדָה** *loss* const. **אֶבֶדָה**, so **אֶשְׁכֶּה** Isa. 58:10 *darkness*, **בְּרִיכָה** *pool*, **גְּנֹבָה** Ex. 22:2 *theft*, **מַגָּפָה** *plague*, **מִהֲפֹכָה** *overthrow*, **מִכָּרָה** Gen. 49:5 *sword*, **מִסְכָּה** *molten-image*, **מִרְרָה** Job 16:13 *gall*, **כְּרֵמָה** *heap*, **צֵאָה** *excrement*, **תְּאֵנָה** *fig-tree*, **תְּרֹדָה** *deep sleep*, and the plurals **אֲבֵלִי** *mourning* from **אֲבֵלִים** (**אֲבֵל**), so **חַפְצֵי** *desiring*, **רֵשְׁנִי** *sleeping*, **שִׂמְחִי** and **שִׂמְחִי** *rejoicing*, **שִׁכְחִי** *forgetting*, **זֹאבֵי** *wolves* from **זֹאבִים** (**זֹאב**); **יָגֵעִים** *weary* becomes **יָגִיעִי** in the construct, and **פְּלִטִים** *escaped* **פְּלִיטִי**.

c. Hholem is rejected from the syllable before the accent in אֶרְמוֹנוֹ const. pl. of אֶרְמוֹן *palace*, אֶשְׁכְּלֵי and אֶשְׁכְּלָה const. pl. of אֶשְׁכֵּל *cluster*, אֶזְמוֹי Cant. 4:5 and אֶזְמוֹי Cant. 7:4 *twins*, בְּמִיתֵי בְּמִית *high-places*, see §214. 2. *b*; it is changed to *a* in מִטְמְנֵי from מִטְמְנִים *treasures*, comp. §88.

*d.* Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, מְדִינָה *midst* const. מְדִינָה *cups* const. מְדִינָה *house* const. מְדִינָה *fountains* const. מְדִינָה *valley* const. מְדִינָה, pl. מְדִינָה, §208. 3. c, const. מְדִינָה Ezek. 35:8. Exceptions are rare, מְדִינָה (according to Kimechi מְדִינָה) Ezek. 28:18 *iniquity*, מְדִינָה Prov. 19:13 *contentions* מְדִינָה *neck* const. מְדִינָה.

e. A few nouns of the forms קָטֵל, קָטֵל, קָטֵל have קָטֵל or קָטֵל in the construct instead of קָטֵל, §61. 1. *b*, גֵּדֵר *wall* const. גֵּדֵר, גֵּדֵל *robbery* const.

גֵּזֶל *thigh* const. יָרֵךְ *heavy* const. כָּבֵד and כֶּבֶד *shoulder* const. פָּתָה *smoke* const. עָשָׁן and עָשָׁן *side* const. צֶלֶע and צֶלַע; אֶרֶץ *long* is only found in the construct, the corresponding absolute was probably אֶרֶץ; בִּזְבֵּז *helmet* simply shifts its accent in the construct, בִּזְבֵּז. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֲבֵר, חֲבֵר *chamber* const. זֶרַח *seed* const. once זֶרַח Num. 11:7 elsewhere זֶרַח *plant* const. נִשָּׂא *felus* const. שֶׁבַע *seven* const. טֵבַע *nine* const. חֲשָׁב *in like manner* חֲבֵל *vanity* const. חֲבֵל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצִל *tinkling* const. צִלְצִל for צִלְצִל *words* const. דְּבָרִי for דְּבָרִי *righteousness* const. צִדְקָתִי, pl. צִדְקֹתֶי const. צִדְקָתִי *beast* const. בְּהֵמָה *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מַלְכִּים from מֶלֶךְ (מֶלֶךְ) *kings* const. מַלְכֵי, מַלְכֵי *tribes* const. שְׁבֵטֵי, גִּרְנוֹת (גִּרְן) *threshing-floors* const. חֲרָפוֹת (חֲרָפָה) *reproaches* const. חֲרָפוֹת, גִּרְנוֹת or חֲרָפוֹת *folding doors* const. חֲרָפוֹת, yet not invariably שְׁעָרִים (שְׁעָרָה) *handfuls* const. שְׁעָרֵי, שְׁעָרֵי *trough* (pl. שְׁעָרוֹת) const. שְׁעָרוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagghesh-lene, thus, חֲרָפוֹת, מַלְכֵי, יִלְדֵי, חֲרָפוֹת not יִלְדֵי, מַלְכֵי, יִלְדֵי, § 22. a. 3. Exceptions are infrequent, as אֲשֵׁרֶת Deut. 3:17, חֲסִדֵי Lam. 3:22 but חֲסִדֵי Ps. 89:2, חֲרָפוֹת Ps. 69:10, טִרְשֵׁי Ezek. 17:9, כִּסְפֵי Gen. 42:25, 35, נִסְפֵי Lev. 23:18, צִדְקֵי Isa. 5:10, קִשְׁטֵי Neh. 4:7, רִשְׁפֵי Cant. 8:6 but רִשְׁפֵי Ps. 76:4. In a few instances Dagghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲרָפוֹת Isa. 57:6, חֲרָפוֹת Lev. 25:5, חֲרָפוֹת Isa. 58:3, חֲרָפוֹת Gen. 49:17, חֲרָפוֹת Ps. 89:52, חֲרָפוֹת Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, חֲרָפוֹת Gen. 30:38. The presence or absence of Dagghesh-lene in the dual construct depends upon the form of the absolute, thus שְׁפָתַי from שְׁפָתַי *lips* but בְּרָכֵי from בְּרָכֵי *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מַעֲרָבִי, but מַעֲרָבִי. In the opinion of Ewald מַעֲרָבִי Ezek. 7:24 is for מַעֲרָבִי from מַעֲרָבִים, and מַעֲרָבִי Ex. 26:23, 36:28 for מַעֲרָבִי; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. לְחַבֵּחַ chariot const. מַרְכָּבָה. The changes in לְחַבֵּחַ flame const. לְחַבֵּחַ pl. לְחַבֵּחַ const. לְחַבֵּחַ, לְחַבֵּחַ coals const. גְּחָלִי are due to the influence of the proximate vowels, §63. 1; those in חֲזִיוֹן vision const. חֲזִיוֹן, חֲזִיוֹן coals const. חֲזִיוֹן are consequent upon the dropping of Daghesht-forc, §61. 5; that in אֶחָד (from אֶחָד) tents const. אֶחָד arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

### DECLENSION OF NOUNS.

#### I. Nouns which suffer a change in the vowels only.

##### i. With Kamets or Tsere in the penult.

Sg. Abs.	master	Const.	אֲדוֹן	Pl. Abs.	אֲדָרִים	Const.	אֲדָרִי
	memorial		זִכְרוֹן		זִכְרֹנִים		זִכְרֹנִי
	interpreter		מַלְיָן		מַלְיָנִים		מַלְיָנִי
Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלוֹת
	Kal. pass. part.		קָטוּלָה		קָטוּלִים		קָטוּלוֹת

##### ii. With Tsere in the ultimate.

##### a. Monosyllables.

Sing. Abs.	עֵץ tree.	Const.	עֵץ	Pl. Abs.	עֵצִים	Const.	עֵצִי
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##### b. Polysyllables having pretonic Kamets in the penult.

Sing. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כָּבֵד	Pl. Abs.	כָּבֵדִים	Const.	כָּבֵדִי
Masc.	יָבֵשׁ dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשָׁה

##### c. Polysyllables having any other vowel than Kamets in the penult.

Sing. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	Pl. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטְלָת	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	Piel part.		מִקְטָלָה or מִקְטָלָת		מִקְטָלִים		מִקְטָלוֹת

DECLENSION OF NOUNS.

iii. With Kamets in the ultimate.

SING. Abs.	דָּג	fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגִי
	מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי
	דָּבָר	word		דָּבָר		דְּבָרִים		דְּבָרִי
	עָנָן	cloud		עָנָן		עָנָנִים		עָנָנִי
	לֵבָב	heart		לֵבָב		לִבָּבִים		לִבָּבִי
Masc.	חָכֵם	wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטָל	Niph. part.		נִקְטָלָה or נִקְטָלָה		נִקְטָלִים		נִקְטָלוֹת

iv. With final ה.

SING. Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	PL. Abs.	מֵרָאִים	Const.	מֵרָאִי
	קִנֵּה	reed		קִנֵּה		קִנִּים		קִנִּי
Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL. Abs.	מֶלְכִים	Const.	מֶלְכִי
	סֹתֵר	covert		סֹתֵר		סֹתְרִים		סֹתְרִי
	עֲצָם	stroungth		עֲצָם		עֲצָמִים		עֲצָמִי
	בָּעַל	lord		בָּעַל		בָּעָלִים		בָּעָלִי
	מָוֶת	death		מָוֶת		מָוֶתִים		מָוֶתִי
	עֵין	eye		עֵין	DUAL	עֵינִים		עֵינִי
	רֶגֶל	foot		רֶגֶל		רֶגְלִים		רֶגְלִי
	אָזֶן	ear		אָזֶן		אָזְנִים		אָזְנִי

II. Nouns which double their final consonant.

SING. Abs.	בָּמֶלֶךְ	camel	Const.	בָּמֶלֶךְ	PL. Abs.	בָּמְלָכִים	Const.	בָּמְלָכִי
	בָּרְדִּי	garden		בָּרְדִּי		בָּרְדִּים		בָּרְדִּי
	חֹק	statute		חֹק		חֹקִים		חֹקִי
	שֵׁן	tooth		שֵׁן	DUAL	שֵׁנִים		שֵׁנִי
	עִבְרִי	Hebrew		עִבְרִי	PL.	עִבְרִיִּים or עִבְרִים		עִבְרִיִּי

# DECLENSION OF NOUNS.

<b>Masc.</b>	<b>קטן</b> small	<b>Fem.</b>	<b>קטנה</b>	<b>Pl. Masc.</b>	<b>קטנים</b>	<b>Fem.</b>	<b>קטנות</b>
	<b>עמק</b> deep		<b>עמקה</b>		<b>עמקים</b>		<b>עמקות</b>
	<b>טרי</b> fresh		<b>טריה</b>		<b>טריים</b>		<b>טריות</b>

## III. Other nouns suffer no change.

<b>SING.</b>	<b>Abs.</b>	<b>מְלֻבָּשׁ</b> garment	<b>Const.</b>	<b>מִלְבָּשׁ</b> Pl.	<b>Abs.</b>	<b>מְלֻבוּשִׁים</b>	<b>Const.</b>	<b>מִלְבֻּשָׁי</b>	
	<b>Masc.</b>	<b>טוֹב</b> good		<b>Fem.</b>	<b>טוֹבָה</b>	<b>Masc.</b>	<b>טוֹבִים</b>	<b>Fem.</b>	<b>טוֹבוֹת</b>
		<b>מַקְטִיל</b> Hiph. part.			<b>מַקְטִילָה</b> or <b>מַקְטִלָּת</b>		<b>מַקְטִילִים</b>		<b>מַקְטִילוֹת</b>

## Nouns with the feminine ending ה.

### i. With Kamets or Tsere in the penult.

<b>SING.</b>	<b>Abs.</b>	<b>דגה</b> fish	<b>Const.</b>	<b>דגת</b>	<b>Pl. Abs.</b>	<b>דגות</b>	<b>Const.</b>	<b>דגות</b>
		<b>נקמה</b> vengeance		<b>נקמת</b>		<b>נקמות</b>		<b>נקמות</b>
		<b>עצה</b> counsel		<b>עצת</b>		<b>עצות</b>		<b>עצות</b>
		<b>שפה</b> lip		<b>שפת</b>	<b>DUAL</b>	<b>שפתים</b>		<b>שפתי</b>

### ii. From Segholates.

<b>SING.</b>	<b>Abs.</b>	<b>מלכה</b> queen	<b>Const.</b>	<b>מלכת</b>	<b>Pl. Abs.</b>	<b>מלכות</b>	<b>Const.</b>	<b>מלכות</b>
		<b>סתרה</b> covert		<b>סתרת</b>		<b>סתרות</b>		<b>סתרות</b>
		<b>עצמה</b> strength		<b>עצמת</b>		<b>עצמות</b>		<b>עצמות</b>

### iii. All others.

<b>SING.</b>	<b>Abs.</b>	<b>גנה</b> garden	<b>Const.</b>	<b>גנת</b>	<b>Pl. Abs.</b>	<b>גנות</b>	<b>Const.</b>	<b>גנות</b>
		<b>ישועה</b> salvation		<b>ישועת</b>		<b>ישועות</b>		<b>ישועות</b>

## Nouns with the feminine ending ת.

<b>SING.</b>	<b>Abs.</b>	<b>משמרת</b> observance	<b>Const.</b>	<b>משמרת</b>	<b>Pl. Abs.</b>	<b>משמרות</b>	<b>Const.</b>	<b>משמרות</b>
		<b>יונקת</b> sucker		<b>יונקת</b>		<b>יונקות</b>		<b>יונקות</b>
		<b>גלגלת</b> skull		<b>גלגלת</b>		<b>גלגלות</b>		<b>גלגלות</b>
		<b>עברית</b> Hebrew-woman		<b>עברית</b>		<b>עבריות</b>		<b>עבריות</b>
		<b>מלכות</b> kingdom		<b>מלכות</b>		<b>מלכיות</b>		<b>מלכיות</b>

## PARAGOGIC VOWELS.

§ 218. The termination י or ם is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּנָי Isa. 1:21 for מְלָאכֵי Lam. 1:1 for רִבּוֹהֵי Ps. 113:6 for מְשֻׁפָּלֵי Gen. 1:24 for חַיִּיתֵי. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי-צֶדֶק *Melchizedek*, מֶתְשֻׁלַּח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפֹנָה *northward*, לְנֶגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, מִדְּבָרָה from מִדְּבָר, מִדְּבָרָה from מִדְּבָר, מִדְּבָרָה 1 Kin. 19:15 from the construct state מִדְּבָר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הַלֵּיל *profane* in the peculiar phrase הַלֵּילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים רַמְיָמָה 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁיתָה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַלָה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31:14 *to the east*, לְשֹׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרָחָה Deut. 4:41; in אֶרֶץ פְּדֻנָה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פְּדֻנָה a is changed to e before this ending, § 63. 1, in דְּרָגָה Ezek. 25:13, נָבָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article הַ, whose demonstrative force it shares. The syl-



table ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3. and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ *king*, מֶלֶכָּה or מֶלֶכְתָּה *the king*.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

### NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כּ, ךּ of the second person are connected with nouns in the singular by a vocal Sh'va, נִי of the first person plural and ה of the second fem. singular by Tsere, and וּ, ה, ם, ן of the third person by Kamets; וּ is invariably contracted to ו, rarely written וּ, § 62. 1, and ה to ה, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הָיָא *her days* Nah. 2: 9.

b. *First person*: נִי is in a few instances preceded by Kamets, מִיָּנִי Ruth 3: 2, קִיָּנִי Job 22: 20.

*Second person.* The final vowel of ה is occasionally expressed by the vowel letter ה, הָדָה Ex. 13: 16, בָּשָׁמְדָה Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, עֲבָדָה Gen. 33: 5, בָּצָרָה Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, חָנָה Ps. 53: 6. In the feminine the connecting vowel e is rarely written ו, שָׁלַשְׁתִּיהָ Ezek. 5: 12; ו, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix, רִצְחִי Jer. 11: 15, בְּרוּכִי Ps. 116: 19, נִשְׁכִּי 2 Kin. 4: 7 K'thibh, where the K'tri has וְשִׁי. Sometimes the distinction of gender is neglected in the plural and כּ is used in place of the feminine כָּ, אֲבִיכֶם Gen. 31: 9, אֲזֻנֶכֶם, בְּנֵיכֶם Jer. 9: 19; וּ is sometimes added to the feminine suffix as to the full pronoun, וְיִמְרָכֶךָ Ezek. 23: 49.

*Third person.* The connecting vowel before **הו** and **ה** is occasionally **א**, **לְמִינָהוּ** Gen. 1:12, **פִּינְגְשָׁהוּ** Judg. 9:24, **מִטָּהוּ** Nah. 1:13, **אוֹרָהוּ** Job 25:3, so **רָצָהוּ** from **רָצַע** and **מָרַעְהוּ** from **מָרַעַע** and frequently with nouns in **ח**, **מִרְאֵהוּ** and **מִרְאָהוּ** from **מִרְאָה**, **שָׁרָהוּ** from **שָׂרָה**, **מִחְלָהוּ**, **קָצָהוּ**, **מִחְלָהוּ**, **קָצָהוּ**; **e** does not occur before the plural **ם** unless it is represented by the vowel-letter **י** in **מִזְבְּחֵיהֶם** 2 Chron. 34:5 K'thibh, where the K'ri has **מִזְבְּחוֹתָם**; it is once found in the fem. plural **קָרְבָּנָהוּ** Gen. 41:21. The form **ה** in the masc. sing. is commonly reckoned an archaism, **אֶחָדָה** Gen. 12:8, **שִׁירָה** Ps. 42:9, **בִּלְהָ** Jer. 2:21, so several times in the K'thibh **עִירָה** Gen. 49:11, **הַבִּיאָהָ** Ex. 22:4, **כְּסִימָהָ** Ex. 22:26, **נִסְכָּה** Lev. 23:13, **שִׁלְשָׁה** 2 Kin. 9:25, **הַבִּוּאָהָ** Ezek. 48:18, where the K'ri in each instance substitutes **י**. In a few instances the consonant is rejected from the feminine, **ה** being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, **שִׁעְרָהָ** Lev. 13:4, **חֲשָׁאָהָ** Num. 15:28, or by a Masoretic note in the margin, **אֶחָדָהָ** Isa. 23:17. 18 for **אֶחָדָהָ**; once **א** is substituted for **ה**, **בִּלְהָ** Ezek. 36:5. The longer forms of the plural suffixes **הֶם**, **הֵן** are rarely affixed to nouns in the singular, **לְבָדְהֶן** Gen. 21:28, **מִלְבָּדְהֶן** Ezek. 13:17, **שְׂבוֹתָהֶן** Ezek. 16:53, or with the connecting vowel Kamets, **בְּלָתָהָ** 2 Sam. 23:6, or with **הָ** appended, **בְּלָתָהָ** 1 Kin. 7:37, **הַוָּלָתָהָ** Ezek. 16:53. The vowel **הָ** is also sometimes added to the briefer form of the fem. plural, **לְבָדְהֶנָּה** Gen. 21:29, **בְּלָתָהָ** Gen. 42:36. The distinction of gender is sometimes neglected in the plural, **ם** or **הֶם** being used for the feminine, **בְּלָתָם** Cant. 4:2, 6:6 for **בְּלָתָהָ**, **יְרִידָתָם** Job 1:14 for **יְרִידָתָהָ**.

*c.* The nouns **אָב** *father*, **אָח** *brother*, **פֶּה** *mouth* take the ending **י** before suffixes, as they do likewise in the construct state, **אָבִיךָ**, **אָחִיךָ**; **י** of the first person coalesces with this vowel, **אָבִי**, **אָחִי**, **פִּי** and **הוּא** of the third person, commonly becomes **ו** § 62. 2, **אָבִיו**, **אָחִיו**, **פִּיו** more frequent than **אָבִייהוּ**, **אָחִייהוּ**, **פִּייהוּ**. In **גִּוִּי** Zeph. 2:9 the vowel-letter **י** of the first person suffix is dropped after the final **י** of the noun.

2. The masculine plural termination **ים** and the dual **ים** are changed to **י** before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. *δ*. This **י** remains unchanged before the plural suffixes; but before **ה** the second masc. singular and **הָ** third fem. singular it becomes **יְ**, and before the remaining suffixes the diphthongal vowel is resolved into **י**, which combined with **י** the first singular forms **יִ**, with **הָ** the second feminine **יְהָ**, and with **הוּא** the third masculine **יִהּ**, § 62. 2.

*α.* In a very few instances suffixes are appended to feminine plurals without the vowel **י** or its modifications, **תְּחִנָּתַי** 2 Kin. 6:8 for **תְּחִנָּתַיִי**, **עֲרִיָּה** Ps. 132:12 for **עֲרִיָּתִי**, **מִכְרָהָ** Deut. 28:59 for **מִכְרָתִיהָ**, **אֶחָדָהָ** Ezek.

16:52 for *אֶחָדָם*, *אֶחָדָם* and *אֶחָדָם*, Ps. 74:4, *חֶזְאוֹתָם*, *חֶזְאוֹתָם*. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, *חֶזְאוֹתָי* Lev. 5:24, *חֶזְאוֹתָי* Ps. 9:15, *חֶזְאוֹתָי* Ezek. 35:11, *חֶזְאוֹתָי* Isa. 47:13.

b. The vowel-letter *י* is not infrequently omitted after plural and dual nouns, *חֶזְאוֹתָי* Ex. 33:13 for *חֶזְאוֹתָי*, Ps. 134:2 for *חֶזְאוֹתָי* Ex. 32:19 *K'thibh* (*K'ri* *חֶזְאוֹתָי*). *עֲבָדֶי* 1 Sam. 18:22 *K'thibh* (*K'ri* *עֲבָדֶי*), *חֶזְאוֹתָי* Gen. 10:5 for *חֶזְאוֹתָי*, *חֶזְאוֹתָי* Gen. 4:4 for *חֶזְאוֹתָי*.

c. *Second person.* The vowel *י* remains unchanged before the fem. sing. *י* in *חֶזְאוֹתָי* Eccl. 10:17 and with *י* appended: *חֶזְאוֹתָי* Nah. 2:14. Sometimes, as in the full pronoun, *י* is appended to the fem. sing. suffix and *י*, to the plural, *חֶזְאוֹתָי* Ps. 103:3, *חֶזְאוֹתָי* ver. 4, *חֶזְאוֹתָי* Ezek. 13:20.

*Third person.* The uncontracted form of the masc. sing. *יָהוּ* occurs in *חֶזְאוֹתָי* Nah. 2:4 for *חֶזְאוֹתָי* Hab. 3:10, *חֶזְאוֹתָי* Job 24:23; *חֶזְאוֹתָי* = *aihu* by transposition of the vowels becomes *auhi* = *ohi* *חֶזְאוֹתָי* which is found once *חֶזְאוֹתָי* Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by *א*, *חֶזְאוֹתָי* Ezek. 41:15. In a few instances *י* is appended to the plural of either gender, *חֶזְאוֹתָי* Ezek. 40:16, *חֶזְאוֹתָי* Ezek. 1:11, and *י* to the abbreviated masc. *חֶזְאוֹתָי* Deut. 32:37, *חֶזְאוֹתָי* ver. 38, *חֶזְאוֹתָי* Job 27:23, *חֶזְאוֹתָי* Ps. 11:7.

### 3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	יָ	יָ	וּ	וּ	נִי	כֵם	כֶּן	ם	ן
Dual and Plur. Nouns	י	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ	יָ

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, *כֵּם*, *כֶּן*, *חֵם*, *חֶן* shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, *לִבְכֶּם* *heart*, *לִבְכֶּם* *your heart*, *לִבְכֶּם* *their hearts*; *שֵׁפָה* *lip* du. *שֵׁפָתָי* pl. *שֵׁפָתָי* *their lips*.

a. *חֵם* *blood* becomes *חֵם* and *חֵם* *hand*.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ה becomes ח, in consequence of the change from a mixed to a simple syllable, § 59, שפה *lip*, שפתי *his lip*, שפתם *their lip*, שפתיה *thy lips*, שפתיה *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, ממשלה const. ממשלתו suf. ממשלתו. If two consonants have coalesced in the final letter, it will receive Daghesch-forte agreeably to 6, בלו from בל, אמתו from אמת; מברכה 1 Sam. 16:15 from the fem. of מברכה, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נבלה Isa. 26:19 from נבלה but נבלתו, נבלתו Cant. 2:10 from נבלה const. נבלתו; so אלהי, גרתי, יחתי, שבעתיכם but const. מצי, comp. מציחם const. מציח.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לבב *heart*, לבי *my heart*, לבבי *thy heart*, לבבינו *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before ה, כס, e. g. בנה, מנה, or with a guttural to Pattahh, אחי, though with occasional exceptions, אבנך Isa. 22:21, שנה 1 Sam. 21:3, קצץ from קצץ. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שם from שמו plur. שמו, בן from בנ plur. בנים but גוי, גוי, ראי, ראי, ראי.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שפתי *my lips*, שפתינו *our lips*, אזני *my ears*, אזנינו *our ears*; קרני and קרנינו *horns*, קרני and קרנינו *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, מלך *king*, מלכי *my king*, מלכך *your king*; אזן *ear*, אזני *my ear*; in like manner יונקת *sucker*, יונקתו *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf

fixes, *סַעֲלִי* and *סַעֲלִי* from *סַעֲלִי* Hos. 13:14, with Daghesh-forte separative. *קַבְּלִי* Ezek. 26:9. *קַבְּלִי* 1 Kin. 12:10, *סַבְּלִי* Isa. 9:3, *סַבְּלִי* Jer. 4:7; *בְּגָדִי* *garment* has *בְּגָדִי*, *בְּגָדִי* instead of *בְּגָדִי*, *בְּגָדִי*.

b. Middle Yodh and Vav mostly quiesce in *ē* and *ō* before suffixes, *עֵינִי* from *עֵינִי* *eye*, *מוֹתִי* from *מוֹתִי* *death*; but *עֵירִי* Gen. 49:11 from *עֵירִי* *young ass*, *שִׁירִי* Isa. 10:17 from *שִׁירִי* *thorn*, *עֵינִי* Ezek. 18:26, 33:13 from *עֵינִי* *iniquity*.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. *הַבְּשִׁי* from *הַבְּשִׁי*, *הַבְּשִׁי* from *הַבְּשִׁי*, but *הַבְּשִׁי* from *הַבְּשִׁי*; *הַבְּשִׁי* from *הַבְּשִׁי*, *הַבְּשִׁי* from *הַבְּשִׁי*, but *הַבְּשִׁי* from *הַבְּשִׁי*; *הַבְּשִׁי* from *הַבְּשִׁי*. By a like transposition *עֵנֶכְךָ* Ezek. 36:8 is for *עֵנֶכְךָ* from *עֵנֶכְךָ*.

d. The noun *אַשֵׁר* *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, *אַשֵׁרִי*, *אַשֵׁרִי* not *אַשֵׁרִי*, *אַשֵׁרִי*.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, *עֵינִי* and *עֵינִי* from *עֵינִי* (root *עֵינִי*), *בְּתָכֶם* from *בְּתָכֶם* (*בְּתָכֶם*), *אַתְּנֶנְךָ* from *אַתְּנֶנְךָ* (pl. *אַתְּנֶנְךָ*).

a. *אֶשְׁנֹב* *lattice*, *בְּרִיָּה* *garden*, *מִשְׁנֹב* *refuge*, which do not occur in the plural, take Daghesh-forte before suffixes; *שְׁנֹבֶת* has in the plural *שְׁנֹבֶת* but before suffixes *שְׁנֹבֶתִי*, *שְׁנֹבֶתֶם*, *שְׁנֹבֶתְךָ* (root *שְׁנֹבֶת*) *base* has *בְּנִי*, *בְּנִי*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. §207. 2. a. *הָרָרִי* Jer. 17:3, *הָרָרִי* Ps. 30:8, *הָרָרִי* Gen. 14:6 from *הָרָרִי*, *צִלְּךָ* Job 40:22 and *צִלְּךָ* from *צִלְּךָ*; *שְׁהָךְ* Ezek. 16:4 and *שְׁהָךְ* Cant. 7:3. Once Daghesh-forte is resolved by the insertion of *נ*, *מִצְדִּיקָה* Isa. 23:11 for *מִצְדִּיקָה*, §54. 3.

7. Nouns ending in *ה*, drop this vowel before suffixes as before the plural terminations, §209. 1, *שָׂדֵה* *field*, *שָׂדֵה*, *שָׂדֵה*, *שָׂדֵה*; *מִקְנֵה* *cattle*, *מִקְנֵה*, *מִקְנֵה*, *מִקְנֵה*.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical *י* is restored, giving to singular nouns the appearance of being plural, *עֵשִׂי* Isa. 22:11, *מִפְתִּי* Hos. 2:16, *נִשִּׂי* Isa. 42:5, *שֶׁה* *sheep* becomes *שֶׁה* or *שֶׁה*.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :

# PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.								
	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
Const.		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד
Sing. 1 c. my	"	לִבִּי	"	מַלְכִּי	"	מַלְכָּתִי	"	יָדִי
2 m. thy	"	לִבְּךָ	"	מַלְכְּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
2 f. thy	"	לִבְּךָ	"	מַלְכְּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
3 m. his	"	לִבּוֹ	"	מַלְכוֹ	"	מַלְכָּתוֹ	"	יָדוֹ
3 f. her	"	לִבָּהּ	"	מַלְכָּהּ	"	מַלְכָּתָהּ	"	יָדָהּ
Plur. 1 c. our	"	לִבֵּינוּ	"	מַלְכֵינוּ	"	מַלְכָּתֵנוּ	"	יָדֵנוּ
2 m. your	"	לִבְּכֶם	"	מַלְכֵכֶם	"	מַלְכָּתֵכֶם	"	יָדְכֶם
2 f. your	"	לִבְּכֶן	"	מַלְכֵכֶן	"	מַלְכָּתֵכֶן	"	יָדְכֶן
3 m. their	"	לִבָּהֶם	"	מַלְכָּהֶם	"	מַלְכָּתָהֶם	"	יָדָם
3 f. their	"	לִבָּנָן	"	מַלְכָּן	"	מַלְכָּתָן	"	יָדָן
PLURAL.								
	hearts	לֵבָבִים	kings	מַלְכִּים	queens	מַלְכוֹת	hands	יָדִים
Const.		לֵבָבִי		מַלְכִּי		מַלְכוֹת		יָדִי
Sing. 1 c. my	"	לִבִּי	"	מַלְכִּי	"	מַלְכוֹתִי	"	יָדִי
2 m. thy	"	לִבְּךָ	"	מַלְכְּךָ	"	מַלְכוֹתְךָ	"	יָדְךָ
2 f. thy	"	לִבְּךָ	"	מַלְכְּךָ	"	מַלְכוֹתְךָ	"	יָדְךָ
3 m. his	"	לִבּוֹ	"	מַלְכוֹ	"	מַלְכוֹתָיו	"	יָדָיו
3 f. her	"	לִבָּהּ	"	מַלְכָּהּ	"	מַלְכוֹתֶיהָ	"	יָדָיהָ
Plur. 1 c. our	"	לִבֵּינוּ	"	מַלְכֵינוּ	"	מַלְכוֹתֵינוּ	"	יָדֵינוּ
2 m. your	"	לִבְּכֶם	"	מַלְכֵכֶם	"	מַלְכוֹתֵיכֶם	"	יָדֵיכֶם
2 f. your	"	לִבְּכֶן	"	מַלְכֵכֶן	"	מַלְכוֹתֵיכֶן	"	יָדֵיכֶן
3 m. their	"	לִבָּיהֶם	"	מַלְכֵיהֶם	"	מַלְכוֹתֵיהֶם	"	יָדֵיהֶם
3 f. their	"	לִבָּיהֶן	"	מַלְכֵיהֶן	"	מַלְכוֹתֵיהֶן	"	יָדֵיהֶן

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָד	אֶחָד
Two	שְׁנַיִם	שְׁנַיִ	שְׁנַיִם	שְׁנַיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה
Four	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּעָה
Five	חֲמִישָׁה	חֲמִישָׁה	חֲמִישָׁה	חֲמִישָׁה
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה
Nine	תְּשֵׁעָה	תְּשֵׁעָה	תְּשֵׁעָה	תְּשֵׁעָה
Ten	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה

*a.* אֶחָד is for אֶחָד. § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָד for אֶחָדָה, § 54. 2, but in pause אֶחָדָה; אֶחָד occurs in the absolute in Gen. 48:22, 2 Sam. 17:22, Isa. 27:12, Ezek. 33:30, Zech. 11:7, and once אֶחָד Ezek. 33:30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11:1, Ezek. 37:17, or *some*, Gen. 27:44, 29:20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַיִם; for the Daghes in נ see § 22. *b*; this is once omitted after Daghes-forte, מֵשְׁנַיִם Judg. 16:28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָה *fourfold*, שִׁבְעָה *sevenfold*.

שְׁבַע occurs once with a paragogic syllable, שְׁבַעֲנָה Job 42:13, and once with a suffix in the form שְׁבַעֲנָה 2 Sam. 21:9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	{ עָשָׂר אֶחָד עֶשְׂרִי עֶשְׂרִי	עֶשְׂרֵה אֶחָד עֶשְׂרֵה עֶשְׂרִי
Twelve	{ עָשָׂר שְׁנַיִם עֶשְׂרִי שְׁנַיִם	עֶשְׂרֵה שְׁנַיִם עֶשְׂרֵה עֶשְׂרִי
Thirteen	עָשָׂר שְׁלֹשָׁה	עֶשְׂרֵה שְׁלֹשָׁה
Fourteen	עָשָׂר אַרְבָּעָה	עֶשְׂרֵה אַרְבָּעָה
Fifteen	עָשָׂר חֲמִישָׁה	עֶשְׂרֵה חֲמִישָׁה
Sixteen	עָשָׂר שֵׁשָׁה	עֶשְׂרֵה שֵׁשָׁה
Seventeen	עָשָׂר שִׁבְעָה	עֶשְׂרֵה שִׁבְעָה
Eighteen	עָשָׂר שְׁמֹנֶה	עֶשְׂרֵה שְׁמֹנֶה
Nineteen	עָשָׂר תִּשְׁעָה	עֶשְׂרֵה תִּשְׁעָה

a. The origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם עַד *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine



plural termination to the units, עָשָׂרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר.

Twenty	עָשָׂרִים	Sixty	שִׁשָּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים
Fifty	חֲמִשִּׁים	Ninety	תְּשַׁעִּים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עֶשְׂרִית Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁנַיִם וְשִׁשִּׁים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וְשְׁנַיִם *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רֶבּוּ or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאָהִים *two hundred*, אֲלָפִים *two thousand*, רִבּוּאִים or רִבּוּת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units מֵאֵת שָׁלֹשׁ *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רִבּוּאִים *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 227. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשַׁעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in *יה*, occasionally in *יה*.

a. There are two examples of the orthography *רישון* Josh. 21: 10, Job 15: 7, and one of *רישון* Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, *שלישית* *one third*, *רביעית* *one fourth*, etc., and by the following additional terms, *חצי* *one half*, *רבע* and *רביע* *one quarter*, *חמש* *one fifth*, *עשירון* *one tenth*.

### PREFIXED PARTICLES.

§228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word *הל* Deut. 32: 6, though editions vary.

### THE ARTICLE.

§229. 1. The Definite Article (*הַ* *הַדְּרִישָׁה*) consists of *ה* with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, *מֶלֶךְ* *a king*, *הַמֶּלֶךְ* *the king*.

a. As the Arabic article *ال* is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָ and that the Dagghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הָ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Dagghesh is conservative, §24. 3; comp. the demonstrative particle הוּא and הוּא behold! In הוּרִיד Jer. 29:23 K'thibh (if read הוּרִיד) the article may perhaps be found in an unabridged form; the K'ri has הוּרִיד. The Arabic article is supposed to be found in the proper name אֶלְמוֹדַר Gen. 10:26, אֶלְגִּבְרִיט hail, the equivalent of גִּבְרִיט, and possibly in אֶלְקִים Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as אֶחָד a prophet 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted except from the aspirates, §25, הָאֵר, הַבְּרָכָה but הַמְּנַבֵּר.

3. Before gutturals, which cannot receive Dagghesh-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הָאֵל, הָרֵר, הָעֵלֶם, Gen. 15:11, הָרָשָׁע but הַחֹשֶׁךְ, הָרֵא, הָעֵלֶם Jer. 12:9.

*a*. The article very rarely has Kamets before ה, הָרֵר Gen. 6:19, הָחַמְלִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֵםֶסֶם Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָרֵג, הָחֵם, הָחֹשֶׁם, הָהָרִים, הָעָרִים.

*a*. This change very rarely occurs before א, הָאֵמֶר Mic. 2:7. When ה is followed by Kamets-Hhatuph, Pattahh remains הַחֲכָמָה.

*b*. The article does not usually affect the vowels of the word before which it stands; in הָרֵר mountain and הָעָם people, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָרֵר, הָעָם, הָאֵרֶץ earth but הָאֵרֶץ. The plurals of הָאֵל tent and הָקֹדֶשׁ holiness without the article are הָאֵלִים Gen. 25:27, הָקֹדֶשִׁים Ex. 29:37. but with the article הָאֵלִים (for הָאֵלִים) Judg. 8:11, הָקֹדֶשִׁים Ex. 26:33, §208. 3 *b*

קָאָח *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed קָאָח Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בְּשָׁמַיִם for בְּרִשְׁמַיִם, see § 231. 5.

### HE INTERROGATIVE.

§ 230. 1. The letter ה (הָא הַשְׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הִנֵּלְךָ *shall we go?* הִלֵּא הוּא *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הַכּוֹזֵן Gen. 34 : 31, הַלְמַעֲנָה Job 18 : 4, הַצִּיר Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshtene in such forms as הִירְצָהָם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Daghesht-forte separative, § 24. 5, הַלֵּךְ Gen. 17 : 17, הַכְּצַצְתָּהָ 18 : 21, Methegh, § 45. 2, הַמִּשֵּׁל Judg. 9 : 2, הַחֲשֵׁלָה Job 38 : 35, or compound Sh'va, § 16. 3. b. הַבְּרָכָה Gen. 27 : 38.

b. He interrogative has Patahh and Daghesht-forte in one instance before a letter with a vowel of its own, הִירִיבָה Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Patahh, הִאֵלֶךְ Ex. 2 : 7, הִאֲשֵׁר 2 Kin. 6 : 22, הִהִימִיר Jer. 2 : 11, הִעֵז Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הִאֲתָהָם Judg. 6 : 31, הִאֲפָרְתִּי Judg. 12 : 5, הִאִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הִאֲמֹר Ezek. 28 : 9, הִהִירָהָ Joel 1 : 2, הִחֲלָם Eccles. 2 : 19.

### INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.



tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן הַיַּד for מִן הַיָּד, מִן הַיָּד, מִן הַיָּד.

*a.* מִן is sometimes poetically lengthened to מִיָּי, and once has the form of a construct plural, מִיָּי Isa. 30 : 11.

§ 233. These prepositions are combined with the pronominal suffixes in the following manner :

## SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִיָּי, מִיָּי, מִיָּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹךָ	מִיָּי, מִיָּי
2 f.	בְּךָ	לְךָ	—	מִיָּי
3 m.	בוֹ	לוֹ	כְּמוֹהוּ	מִיָּי, מִיָּי, מִיָּי
3 f.	בָּהּ	לָהּ	כְּמוֹהָ	מִיָּי

## PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִיָּי
2 m.	בְּכֶם	לְכֶם	כְּמוֹכֶם, כְּכֶם	מִיָּי
2 f.	בְּכֶן	לְכֶן	—	מִיָּי
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	כְּמוֹהֶם, כְּהֶם	מִיָּי, מִיָּי
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיָּי

*a.* The syllable מִי inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמִי, כְּמִי, לְמִי, is commonly thought to be related in its origin to the pronoun מִה *what*, so that מִיָּי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיָּי = מִיָּי. Comp. a similar reduplication of a short word, מִיָּי or מִי construct of מִיָּי *water*.

## VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהַיָּד, וְהַיָּד. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָבִין, וְיָבִין, וְיָבִין. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָבִין, וְיָבִין. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְיָבִין, וְיָבִין. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וְיָבִין, וְיָבִין.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְיָבִין Gen. 2: 12, וְיָבִין Ezek. 26: 21, וְיָבִין 1 Kin. 13: 7, וְיָבִין Jer. 22: 20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְיָבִין 2 plur. preterite and imperative of the verbs וְיָבִין *to be* and וְיָבִין *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְיָבִין, וְיָבִין for וְיָבִין, וְיָבִין.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in וְיָבִין *master* when connected with singular suffixes, וְיָבִין *Lord* and וְיָבִין *God*, וְיָבִין, וְיָבִין the Seghol being lengthened to Tere in the simple syllable. Hence also וְיָבִין when וְיָבִין has the vowels of וְיָבִין. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְיָבִין Zech. 11: 5 for וְיָבִין Jer. 25: 36 for וְיָבִין.

## SEPARATE PARTICLES.

### ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, וְכֵן *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלָּה *these* and to the prepositions indicative of nearness or approach, ל, לְ, אֵל, אֵלָּה, and which has a remote demonstrative force in וְיָבִין *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction וְיָבִין *if*. The pronoun וְיָבִין, of which probably שָׁם is originally only a modification (comp. the relative use of וְיָבִין, § 73. 1), is plainly connected with וְיָבִין *at that time* and שָׁם *in that place*.

## 2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אֱמִנָם and אֱמִנָם *truly* from אֱמִן *truth*, חֲנֹן *gratuitously* from חָן *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פֶּתָאם *suddenly* from פֶּתַע *moment*, שְׁלֶשֶׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אֶדְא *surely, only* from אֶדְאָן.

(3.) By composition, as מַדְרֵיץ *why?* from מַדָּה רֵדִיעַ *quid edoctus*, מִלְמַדְלָה *from above* from מִן, לְ, and מַעֲלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֵפֶס *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הֵרֵבָה *much*, מְהֵרָ *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, רֵאשִׁיטָה *at first*, שְׁנִיטָה *the second time*, רַבָּה and רַבָּת *much*, יְהוּדִיטָה *in Jewish* i. e. *Hebrew*, אֲרָמִיטָה *in Aramaic*, נִפְלְאוּטָה *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הִנֵּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and יֵשׁ



*there is prop. existence.* As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הֵנָּה. *First person* הֵנָּה, הֵנִי and הֵנִי; הֵנָּה, הֵנָּה, *Second person* masc. הֵנָּה once הֵנָּה, fem. הֵנָּה. *Third person* הֵנָּה and הֵנָּה; הֵנָּה.

2. עִיד. *First person* עִידִי and עִידִי; once with *plur.* עִידִי Lam. 4 : 17 K'ri. *Second person* masc. עִידֶךָ fem. עִידֶךָ. *Third person* masc. עִידֶךָ, fem. עִידֶךָ.

3. אֵי, *Second person* אֵיכָּה. *Third person* אֵי, אֵי.

4. אֵין. *First person* אֵינִי. *Second person* masc. אֵינָּה, fem. אֵינָּה. *Third person* masc. אֵינָּה, and אֵינָּה and אֵינָּה fem. אֵינָּה.

5. רֵשׁ. *Second person* רֵשָׁה, רֵשָׁה and רֵשָׁה. *Third person* רֵשָׁה.

## PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלִוְיָהּ *without*, בְּצֶדֶק *through*, זֶלַת *except*, לְעַן *on account of*, מִלְּפָנֶיךָ *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרֵי *from after*, מֵאִתּוֹ and מֵעִלָּיו *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְפָנֶיךָ and לְפָנֶיךָ *before*, אֶל-מִלְּפָנֶיךָ *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בֶּדֶד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּגִלָּל and בְּעִבְרָה *for the sake of*, בְּיָד *by prop.*

by the hand of, אֶל־עֶבֶר *beyond*, לְ מֵעַבֵּר *from beyond*, לְעִמָּה *in conjunction with*, לְמַעַן and עַל־יְקָב *on account of*, כְּפִי, לְפִי, and עַל־פִּי *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרָאתָ *toward prop. to meet*.

(4.) A preposition and an adverb, מִלְּעֵבֶר and מִבְּלֵעֵבֶר *without from* בֶּל *not* עַד *unto*, לְ מֵהַלְאָה *beyond*, בְּבִלִּי *without*.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זִוְלָתִי, כְּנָדִי, עִמִּי, except אַחֲרֵי *after*, אֵלַי *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אֶחָדֵיהֶם; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶךָ and בֵּינֵינוּ, בֵּינֵינוּ.

a. The plural form אַחֲרֵיהֶם occurs without suffixes more frequently than אֶצְלִי, אֵלַי, עִמִּי, also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתִּי 2 Sam. 22: 37, 40, 48; with the 3 masc. plur. suffix it is תַּחְתָּם oftener than תַּחְתֵּיהֶם.

2. The preposition אֶת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתְּךָ, אֶתְּהָ, אֶתְּכֶם; the sign of the accusative becomes אֹת before suffixes or before grave suffixes commonly אֶת, thus, אֹתִי, אֹתְךָ, אֹתְכֶם rarely אֹתְיָם, אֹתָם rarely אֹתְהֶם and אֹתָהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֹתִי, אֹתְךָ.

## CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אף *also*, אם *and* כי *if*, אשר *and* כי *that, because*, כִּן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אם כי *but*, אף כי *how much more* prop. *also that*.

(2.) The conjunction כי or אשר with a preposition, as כִּאֲשֶׁר *as*, לְמַעַן אשר *in order that*, וְעַתָּה אשר *and* עַד אשר *because*, עַד כי *until*, כִּי תֵּחַת כי *because*.

(3.) An adverb with a preposition or conjunction, בְּתוֹכָם *before*, לְכֵן or עַל־כֵּן *therefore*, לֹא־כִי *unless* from כי *if* לא *not*.

# INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אַח, אֵהָה, אֵהָה *ah! oh!* אֵהָה *aha!* הוּי *ho! woe!* אֵוִי, אֵוִיָּה, אֵוִי *woe!* אֵלֵי *alas!* הֶחֱס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הִבֵּה *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הִלֵּיָה *far be it!* בִּי *pray!* from בְּעִי *entreaty*, נָא *now! I pray thee!*

## PART THIRD.

### SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

### THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as *בָּרָא אֱלֹהִים* *God created* Gen. 1 : 1, or a pronoun, as *אֲנִי קָדוֹשׁ* *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, *לַעֲשׂוֹת לַצְדִּיק לֹא-טוֹב* *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, *לֹא-יָבוֹא טָמֵא* *an unclean (person) shall not enter* 2 Chron. 23 : 19, *לֹא הַמֵּתִים יְהַלְלוּהָ* *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition *בְּ* in a partitive sense, *יָצְאוּ מִן-הָעָם* *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison *כְּ*, *כְּנֹצֵעַ נִרְאָה* *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, כָּטוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2. unless it is in the construct before a following noun לֹא-טוֹב הָיִידָה לְאֶחָדָם לְבָדוֹ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, מְרִיבָה נָפַל מְרִיבָה *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲלֹדֶה עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אִתּוֹ גִּלְדָּה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרָעוּ וְנָפְלוּ וְאֶנְחֵנוּ קָמְנוּ *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדְּרוּ לְשָׂאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּהּ כִּסֵּל *thou shalt not make unto thee a graven image* Ex. 20:4, לִבְּךָ הִבִּיטָה לְמִסְכָּר *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אָדָם *man* is used as an indefinite subject, \* כָּהֵן בָּלְכָהוּ וְהָאִישׁ הַזֶּה אָמַר כֹּה *a man said thus, when he went*, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשָּׁמַע *and the hearer shall hear* 2 Sam. 17:9, הָרֹשִׁי הָרֹשִׁי *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לַיְלֹת עָמֵל מְזוּלִי *they have appointed* Job 7:3.

\* וגו' is an abbreviation for וְגוֹמֵר *et completio, and so forth*, § 9. 1

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל־יִרָע בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הָיָה* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַהֲצַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וְהַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וְאֲנִי וְהַנָּעַר נֵלְכָה* *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

### THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ* *a firmament, etc., and God made הָרָקִיעַ* *the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הִלָּךְ וְגו'* *blessed is the man who has not walked, etc.*, Ps. 1:1, an adjective, *הַמֵּאִיר הַגָּדֹל* *the greater light*, *הַמֵּאִיר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הָהָר* *a mountain*, *הַהָר הַזֶּה* *this mountain*, *הַהָר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֶּׁקֶת the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֹלֹן the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרֹאֶה the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּיָּה the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוּר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάμβανε Δαυὶδ τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַיָּמִים *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הַיּוֹם הַזֶּה *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶּׁשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings כַּנְּשִׁירִים as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2:11 LXX. τὸ χρυσίου; *thy wine mixed בַּמַּיִם with water* Isa. 1:22, *where shall הַחֵכְמָה wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία αὐτῆς; *they smote the men בְּסִנְהָרִים with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֱלֹהִים יִשְׁפֹּט אֶת-הַצְדִּיקִים וְאֶת-הַפְּשָׁעִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִים *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הֵצֵחַ, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הִלְכָּהּ *who went* Josh. 10:24, הִיגְלָהּ *that shall be born* Judg. 13:8, הִתְקַדִּישׁ *which he sanctified* 1 Chron. 26:28, הִנָּצְצוּ *who are present* 1 Chron. 29:17, בְּהֵכֵן *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17. Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָיָה *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּסֶךְ *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַקִּידִי *(the) a kid* Judg. 14:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:44, כַּשָּׁנִים *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹלֶצ *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאֵלֶּיךָ *the lion and* הַדִּבִּי *the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בַּמִּקְנֵה בָּקָר *in (the) cattle*, בַּמִּקְנֵה כֶּסֶף *in (the) silver*, and בַּמִּקְנֵה זָהָב *in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* וְהָרֹב וְהַסֵּף וְהַזָּהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.



a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord, Baal*, הַשָּׂטָן *the adversary, Satan*, הַנָּהָר *the river, the Euphrates*, הַיֶּרֶחַ *the descending (stream), the Jordan*, הַלְבָנוֹן *the white (mountain), Lebanon*, הַבְּרָמָל *the garden, Carmel*, הַמִּצְפָּה *the watch-tower, Mizpah*, הָאָדָם *the (first) man, Adam*, הָאֱלֹהִים and אֱלֹהִים *the (true) God*. In שֶׁבֶט הַמְנַשֶּׁה *the half tribe of Manasseh* Dent. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינוּ *our father*, שְׁמוֹ *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the (other) half of them* Josh. 8: 33, opposed to a preceding חֲצִי *one half of them*; so in בְּגִדְתָּהּ Isa. 24: 2. In מִכְסָּת הַדְּרָבָה *the worth of thy estimation* Lev. 27: 23, it serves to indicate more clearly the definiteness of the entire expression; so בְּיָדֵי הָאֶהָלִי *in the midst of my tent* Josh. 7: 21, בְּיָדֵי הַדֶּקֶל *in the midst of its fold* Mic. 2: 12, בְּלִי-חַיֹּתֶיהָ *the whole of the women with child* 2 Kin. 15: 16; in לְמַצְנֶהוּ Prov. 16: 4 it distinguishes the noun מַצְנֶה from the preposition לִמְצֵן.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמִּצְחֶה *the (one) smiting him* Isa. 9: 12, הַמַּעֲלֶה *the (one) bringing thee up* Ps. 81: 11, הַמְצַטְרֵב *the (one) crowning thee* Ps. 103: 4.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13, is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, יהוה דְּבַר *the word of Jehovah* Gen. 15: 1, has a pronominal suffix, נְשִׂירָיו *the first-fruits of thy labours*, בְּנוֹתָיו *the wives of his sons* Gen. 7: 13, or is itself definite by construction, מְעֵרַת שָׂדֵה הַמַּכְפֶּלֶה *the cave of the field of Mackpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3.

a. Nouns in the construct are occasionally found with the article, הָאֶהָלָה *to the tent of Sarah* Gen. 24: 67, הָאֵל בֵּית-אֵל *the God of Bethel* Gen. 31: 13, הַיָּבֵר הָאֵרֶב *the pin of the web* Judg. 16: 14, הַחֲזָבִים *all the abominations of the nations* 1 Kin. 14: 24, אִישׁ-הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, הָאָרֶץ *all the king-*

*doms of the earth* Jer. 25:26, הַשָּׂמַר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12, הַמִּקְנָה טַבְחָה Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנִימִי *the Benjamite* Judg. 3:15, בֵּית-הַבְּשָׁמִיר *the Bethshemite* 1 Sam. 6:14, בֵּית הַלְחָמִי *the Bethlehemite* 1 Sam. 16:18, אֲבֵי הַצִּזְרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form הַצִּזְרִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, לַפְּנֵי שֶׁמֶשׁ *kings of (the) earth* Ps. 2:2, in the presence of (the) sun Ps. 72:17, אָמַר שָׁמֶר אָתָּה בֹקֵר (the) watchman says, (the) morning comes Isa. 21:12; to give רָקֹדֶשׁ וְרֹאֵשׁ *both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, לֵךְ אַחֲרֶיךָ שָׁנָה *to year's end* Dent. 11:12, בְּאֹהֶל מוֹלֵד in (the) tabernacle of (the) congregation Ex. 27:21 (comp. English *in church*), שָׂרֵץ-צָבָא (the) captain of (the) host 1 Kin. 16:16, לִמְעֹאֵל מֶלֶךְ *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גֹּבֶל and (the) border Josh. 13:23, רֵחֶב and (the) breadth 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, וָעוֹלָם הָרָעָה הָאֵלֶּים *the (persons) decreeing unrighteous decrees* and writing, etc. Isa. 10:1, וְכִנּוּר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי וְשִׁירִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גְּמֻרָּב וְגַמְּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, יָלִיד יָמִים *an infant of days* Isa. 65:20.

a. The numeral אחד *one* is occasionally employed in the sense of an indefinite article, אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, נְאֻחִים הַנְּבָלִים *one of the foolish women* i. e. *a foolish woman* Job 2:10.

# ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן חָכָם* *a wise son* Prov. 10:11, *הַחָתָן יֵצֵא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֶיהָ הַרְבִּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָבֵד הַהוֹרֵא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּנִים* *many sons* 1 Chron. 28:5, *רַבּוֹת עֲתִידִים* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *וְרָם מְעַשְׂהוּ* *his strange work*, *נִכְרְתוֹ* *his strange task* Isa. 28:21, *צַדִּיק עַבְדִּי* *my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אַחֻזָּה* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַעֲבֹלָה הַחֲדָשָׁה* *the new cart* 2 Sam. 6:3, *הַיָּצֵן הַנִּכְרָה* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אֲחֵיכֶם אֲחֵר* *your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *רָעָה רָעָה* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַחֲדָר הַגָּדוֹל* *the great court* 1 Kin. 7:12, *אִישׁ הַעֲשִׂיר* *the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:5, 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵם* *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, **הָאֵלֶּךְ** **הַשָּׁנִים הַבָּאִתָּה הָאֵלֶּה** Deut. 9 : 6, *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative **זֶה** occasionally stands emphatically before its noun, **זֶה מֹשֶׁה** *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, **זֶה לֶחֶמֶנִּי** *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55, 56, **זֶה הָעָם** *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in **הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה** *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, **הַדֹּר** *this generation* Ps. 12 : 8, **בַּלַּיְלָהָהּ** *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, **זֶה אֶתְּחַתִּי** *this my oath* Gen. 24 : 8, **אֵלֶּה אֶתְּחַתִּי** *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, **מִצַּת דְּבַשׁ הַזֶּה** *this small quantity of honey* 1 Sam. 14 : 29, **אִישׁ אֶפְרַתִּי הַזֶּה** *that Ephrathite* 17 : 12, **זֶה הַחֹלִי** *this sickness* 2 Kin. 1 : 2, 8 : 8.

## NUMERALS.

### Cardinal Numbers.

§250. 1. The numeral **אֶחָד** *one* is treated like other adjectives, and follows the rules of position and agreement already given, **אֶחָד מְקוֹם** *one place* Gen. 1 : 9, **הַיְרִיעָה הָאֶחָדָה** *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, **אֶחָד מִשְׁפָּט** *one law* Lev. 24 : 22, **אֶחָד אֲדוֹן** *a chest* 2 Kin. 12 : 10, **אֶחָד פֶּחִי** *one governor* Isa. 36 : 9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, **אַרְבָּעָה מְלָכִים** *four kings* Gen. 14 : 9, **שִׁשִּׁים עִיר** *sixty cities* Deut. 3 : 4, **מֵאָה צִמּוּקִים** *a hundred cakes of raisins* 2 Sam. 16 : 1, **שֵׁשֶׁת אֲלָפִים פָּרָשִׁים** *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2-10, מאָה *hundred*, אַלפֿי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶזְרָאִים *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֶלְפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנִינוּ *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two* or *both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁה *they three* Num. 12 : 4, אַרְבָּעָה *they four* Dan. 1 : 17, שִׁבְעָה *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁיךָ *thy fifty*, חֲמִשִּׁי *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אֶלְפִי *my thousand* Judg. 6 : 15, אֶלְפֵיכָם *your thousands* 1 Sam. 10 : 19, רֶבְבָתִּי *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מַעְלֹת שֶׁבַע *seven steps* Ezek. 40 : 22, אַתְנָר עֶשְׂרִים *twenty she-asses* Gen. 32 : 16, מֵאֶה-אֶלֶף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, דְּלָחוֹת שְׁלֹשׁ *three leaves* Jer. 36 : 23, אֶרְבַּעַת שְׁלֹשָׁה סָלֵי חֹדַי *three baskets of bread* Gen. 40 : 16, אַרְבַּעָה עָשָׂר *fourteen lambs* Num. 29 : 15; the other numerals observe no distinction of gender.

a. When the units qualify מאָה *hundreds* or אַלְפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁה נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וָאַרְבַּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וְשָׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אִישׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תְּשַׁע הָאָמָה שָׁנָה* *nine hundred years* Gen. 5:5, *אַלְפֵּי אַמָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִשָּׁה עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמוֹנֶה שָׁנָה* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁמוֹנִים בְּנֵי-חַיִל* *thirty companions* Judg. 14:11, *שְׁמוֹנִים בְּנֵי-חַיִל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנַיִם יְלָדִים* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵי זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-עֶפְאָה* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפֵּי מֵאוֹתִים חֲמִשִּׁים וָאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שִׁבְעִים וְשָׁלְשִׁים וָמֵאָה שָׁנָה* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, *הַשְּׁנַיִם* (*the*) *two are better than* *הָאֶחָד* (*the*) *one* Eccles. 4 : 9, *הָאַרְבָּעִים* *the forty* Gen. 18 : 29, *הַמֵּשִׁים* *the fifty righteous* ver. 28, *שְׁתֵּי בָנָיו* *his two daughters* 19 : 30, *אַרְבָּעִים יָמִים* *the forty days* Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַשְּׁנַיִם עָשָׂר* *the twelve* 1 Chron. 25 : 19. 27 : 15, 1 Kin. 6 : 38, or to the second, *עָשָׂר אִישׁ* *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in *תְּנִים-עָשָׂר* *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In *הָאַלְמָנִים הָאַרְבָּעָה* *these four children* Dan. 1 : 17. the numeral following a definite noun receives a pronominal suffix referring to it.

### *Ordinal Numbers, etc.*

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן שֵׁנִי* *a second son* Gen. 30 : 7, *בְּשָׁלֹשׁ* *in the third year* 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *שְׁנֵי עָשָׂרִים וְשֶׁבַע* *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, *שְׁלֹשֶׁת עָשָׂר* *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. *בְּשָׁנָה שְׁלֹשֶׁת וְשִׁמְנָה עָשָׂר* *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, *שְׁנַת שֶׁבַע* *the seventh year* 2 Kin. 12 : 1, *אַרְבָּעָה לַחֹדֶשׁ הַחֲמִישִׁי* *the fourth (day) of the ninth month* Zech. 7 : 1, *בְּשָׁבָעִי* *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, *הַשְּׁלִישִׁי* *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, *שְׁנַיִם שְׁנַיִם* *two by two* Gen. 7 : 9, *שְׁבָעָה שְׁבָעָה* *by*

*sevens* ver. 2. The numeral adverbs *once, twice*, etc., are expressed by the feminine of the cardinals, *אֶחָד* *once*, *שְׁתַּיִם* *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun *פֶּעַם* *stroke* or *beat*, *פַּעַמַּיִם* *twice* Gen. 27:36, *לְעֶשֶׂר פַּעַמַּיִם* *ten times* Job 19:3 or *הֶגְלִים* *steps*, *שְׁלֹשׁ הֶגְלִים* *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

### APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing, *דָּוִד הַמֶּלֶךְ* 2 Sam. 6:16, or less commonly, *דָּוִד הַמֶּלֶךְ* 13:39 *king David*, *אִשָּׁה אֶלְמָנָה* *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַחֹשֶׁשׁ* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, *שְׁלֹשׁ סָאִים קֹמַח* *three measures (consisting of) meal* Gen. 18:6, *שִׁבְעֵשָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24:13, *שָׁבָעִים יָמִים* *three weeks (of) days* Dan. 10:3, *יָמִים מְסָפָר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, *אֲמָרִים אֱמָת* *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, §254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, *מַיִם זָחָץ* *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, *יַיִן תַּרְצֵלָה* *wine (which is) intoxication* i. e. produces it Ps. 60:5, *רֹעִי בָקָר* *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*



הַבְרִיתָהּ הַזֶּה הַיּוֹם *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* מֵאָה אֲלָפִים 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, יְהוּדָה בֵּית לָחֶם *Bethlehem* (in) *Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; מֶלֶךְ הַמִּשְׁכָּה בֵּית הַמִּשְׁכָּה *Pethor* (in) *Mesopotamia* Deut. 23:5, גִּתְיָם הַפְּלִשְׁתִּים *Gath* (of) *the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֶּלֶךְ הַדָּמָסְקִי *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2. אֱלִיעֶזֶר אֱלֹהֵינוּ *God* (of) *Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהֵינוּ is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵינוּ אֱלֹהֵינוּ Ps. 89:9.

## THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הַיְיָל הַיְיָל הַיְיָל *the temple of Jehovah* 1 Sam. 1:9, רְכֻשָּׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן-אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתָּה *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

עֲפֹה *the poor of thy people* Ex. 23:11, נִכְבֵּר־אָרֶץ *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָזִים *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions, קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֲבָד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ *the land of Egypt* Gen. 41:19, נְהַר־פָּרָה *the river* (of) *Euphrates* Gen. 15:18, אֲרָזִים עֲצֵי *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *worm* (of) *Jacob* Isa. 41:14, אֲנָשֵׁי הַחַיִּים *men* (who are) *merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, זָהָב נָזָם *a ring of gold* Gen. 24:22, כֶּלֶס־עֵץ *vessel of wood* Lev. 11:32, צֶדֶר הָעִזִּים *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל מִשְׁקָל *the weight of a talent* 1 Chron. 20:2, מְנוּחָה מְסֻפָּר *men of number* i. e. readily numbered, few, Gen. 34:30, אֶחָדָה עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר חֵיל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, גֵּיא רְדִי'ן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28:2, וּבְחִיר־זָבָח *sacrifices of righteousness*, קֹדֶשׁ צְדִיק *holy and righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *איש* *man*, *בצל* *lord*, *בן* *son*, *בת* *daughter*, to abstract nouns or other substantives, thus, *איש חָזָק* *a man of form* i. e. *comely* 1 Sam. 16: 18, *אִישׁ דְּבָרִים* *man of words* i. e. *eloquent* Ex. 4: 10, *בְּצֵל הַחֲלֹמִים* *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, *בֶּן־שְׁמֹנֶה יָמִים* *son of eight days* i. e. *eight days old* Gen. 17: 12, *בֶּן־מָוֶת* *son of death* i. e. *deserving to die* 1 Sam. 20: 31, *בְּנֵי־כְלָיָה* *sons of worthlessness* i. e. *wicked* Deut. 13: 14, *בַּת־תְּשָׁעִים שָׁנָה* *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כִּלְיֵי הַקָּטָן* *vessels of small (capacity)* Isa. 22: 24, *מַי מְלֵא* *waters of fulness* Ps. 73: 10, *כָּל־בָּיִת* perhaps *every house of great (size)*, though others render *every great (man's) house* Jer. 52: 13. So sometimes an adverb, *מִצָּט* *few men* Deut. 26: 5, *עֲלֹת חֲמִיר* *continual burnt-offering* Num. 28: 6, *דָּמַי חָזָם* *blood (shed) causelessly* 1 Kin. 2: 31, *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30: 16, *אָבֶן הֵבֵל* *dumb stone* Hab. 2: 19, or adverbial phrase, *אֵלֶיךָ מִקֵּיב* *a God nigh at hand*, *אֵלֶיךָ מִרְחֹק* *a God afar off* Jer. 23: 23.

7. The source from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13: 9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25: 4, *חֹלֵת אַהֲבָה* *sick from love* Cant. 2: 5.

8. The subject by which an action is performed, or in which an attribute inheres, *אֲהַבַת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10: 9, *חֵכְמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5: 10.

9. The object, upon which an action is directed, *יִרְאַת* *the fear of God* Gen. 20: 11, *מִמְשָׁלַת הַיּוֹם* *the rule of the day* Gen. 1: 16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *קִנְיָאֵת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37: 32, *קִנְיָאֵת הָעָם* *the zeal of the people*, which is felt for them Isa. 26: 11; *וִצְחַת סֹדִים* *the cry against Sodom* Gen. 18: 20, *וִצְחַת־דָּל* *the cry of the poor* Prov. 21: 13; *חֲמָסוֹ* *his wrong* i. e. done by him Ps. 7: 17, *חֲמָסִי* *my wrong* i. e. done to me Gen. 16: 5; *הַרְדָּת־לָם* *the way of the sea* i. e. leading to it 1 Kin. 18: 43, *הַרְדָּת הַדֶּרֶךְ* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26.

b. Active participles are frequently put in the construct state before their object, *נֹשֵׁט מִשְׁרִיבָה* *restoring the soul* Ps. 19: 8, *אֲהַבִּי שְׁמִיךְ* *loving thy name* Ps. 5: 12, *בָּאִי טָעַר* *entering the gate* Gen. 23: 10. So even before an infinitive which they govern, *מִשְׁבִּירֵי קִיָּם* *being early to rise* Ps. 127: 2. Passive participles may be in the construct before the subject of the action, *מִיָּה אֵלֶיךָ* *smitten of God* Isa. 53: 4, *יְלִידָה אִשָּׁה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, *הִגְדֵּתִי שָׂךְ* *girded with sackcloth* Joel 1:8, *לְבוּשׁ חֲבָלִים* *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, *בְּקִרְאָה מְלֵכָה* *on the king's reading* 2 Kin. 5:7. *הוֹרִישׁוּ* *his driving out* Num. 32:21, or he governed by it as its object, *קָרָא־שְׁמוֹ אֱלֹ* *to call Samuel* 1 Sam. 3:8, *הוֹרִישׁוּם* *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *טְמֵא־שִׁפְתָּיִם* *unclean as to lips* Isa. 6:5, *קָשִׁי־לֵב* *hard hearted* Ezek. 3:7, *בְּגָדֵי* *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, *πόδας αἰνός*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, *הָרִי בְּגִלְבֹּעַ* *mountains in Gilboa* 2 Sam. 1:21, *נְבִיאֵי מִלְכָּם* *prophets out of their own heart* Ezek. 13:2, *כְּדִי כָבִי* *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, *אֲשֶׁר מְקוֹם* *the place where*, etc., Gen. 39:20, *אֲשֶׁר עַל־דִּבְרֵי* *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, *בְּיַד־הַשֵּׁלֶחַ* *by the hand of* (him whom) *thou wilt send* Ex. 4:13, *הַתְּחִלָּה הַפְּרִי־יְהוָה* *the beginning of* (what) *Jehovah spake* Hos. 1:2, or before the conjunction *וְ* *and*, *וְחָכְמָה וְדַעַת* *wisdom and knowledge* Isa. 33:6, *וְלֹא מִיַּיִן* *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, *רִאשֵׁי בֵית־אֲבוֹתָם* *the heads of the houses of their fathers* Ex. 6:14, *מִסְפַּר שְׁבָטָי* *the number of the tribes of the children of Israel* Josh. 4:5, *פְּרִי־גִדְלִי לִבִּי מִלֶּךְ־אַשּׁוּר* *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, *גְּהִרֵי נְחָלֵי דְבִשׁ* *river, brooks of honey* Job 20 : 17, *נוֹשְׁקֵי רֹמֵי-קֶשֶׁת* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *נוֹשְׁקֵי* may be in construction not with *קֶשֶׁת* but with *רֹמֵי* *armed ones of those who shoot the bow, armed bowmen.* See Alexander *in loc.*

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מַעֲשֵׂה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2 : 7, *זָהָב גְּדוֹלָה עֲטֶרֶת* *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *אֲלֵי־הַיָּלִל* *the mighty men of valour* Josh. 1 : 14, *זָהָב קִדְשִׁי שְׁם* *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אֶחָד הַבְּרָדִים* Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder.*

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, *מִרְכָּבֹתֶיךָ יְשׁוּעָה* *thy chariots of salvation* Hab. 3 : 8, *מְחַסֵּי-כֹחַ* Ps. 71 : 7, *דֶּרֶכְךָ זִמָּה* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense. § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *כָּל-הַחֵטָא כֵּן* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc.* Like the Greek *πᾶς*, when followed by a definite noun *כָּל* means *the whole* or *all*, *כָּל-הָעָם* *all the people*, *כָּל-הָאָרֶץ* *the whole earth*, when followed by an indefinite noun *every*, *כָּל-בֵּית* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כָּל-רֹאשׁ* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כָּל* by *any*, *לֹא-יֵעָשֶׂה כָּל-מְלָאכָה* *no work shall be done* Ex. 12 : 16,

אֵין כֵּל-הָיָה there is no new thing Eccl. 1 : 9, לֹא יוֹבֵל כֵּל-אֱלֹהִים *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δυνάσθεται πᾶσα σὰρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מִזְרְחָה שָׁמֶשׁ toward the rising of the sun Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ to, belonging to, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאֵן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. אֲבִיהֶם צֹאֵן Gen. 37 : 12, הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) of David Ps. 11 : 1, אֲמֹנוֹן לְאֶחָיוֹ Amnon (son) of Ahinoam 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לְיֵשִׁי *a son of Jesse* 1 Sam. 16 : 18 (בְּרִישִׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246.3), עֶבֶד לְשֵׁר הַמִּבְדִּיִּים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions מְזִמֹּר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְהַבְכִּיָּה *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַמִּשְׁהָעָשֹׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בַּשָּׁנָה הַחֲמִישִׁית לְמָלְכָה *in the fifth year of the king* 1 Kin. 14 : 25, בַּשָּׁנָה שְׁלִישִׁת לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַיָּמִים לְמֶלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

## THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, טוֹב כָּל־נְתִיבוֹתֶיהָ *all her paths (are) peace* Prov. 3 : 17, הָעֵץ הַזֶּה *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מִהֲלָמָה אֵלֶּה *what are these?* Zech. 4 : 5, מַלְכִי אַתָּה־הוּא *thou art my king* Ps. 44 : 5, הָאֵלֶּה שְׁלָמִים הֵאנְשִׁים *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה רוֹחִי *the earth was desolate* Gen. 1 : 2, הָיוּ הָעֹזֵם הַזֶּה *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הַיָּחַד בָּהוּר *began (to be)* dim 1 Sam. 3 : 2; וַיֵּחַל לִנֹּחַ אִישׁ הָאָדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּתְחִימָה שׁוֹדֵד *when thou ceasest spoiling* Isa. 33 : 1, הַשֵּׁף הָפָה לָבָן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed*, etc.

b. Simple existence or non-existence is predicated by means of the particles יֵשׁ and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵינן when it precedes the noun either immediately or separated from it by intervening words, יֵשׁ גֵּאֵל *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵינְךָ מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, הָיָה מוֹשִׁיעַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדֶּבֶר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, *הַנַּעֲרָה הַיָּפָה* *the damsel was fair* 1 Kin. 1:4, *וְהָאָרֶץ הַזֹּאת טוֹבָה* *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדוֹמַר הַזֶּה* *my mouth is the (one) speaking* Gen. 45:12.

### COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* *from* placed after the adjective, *טוֹבָה הַכֶּמֶה מִפְּנִינִים* *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; *אַתָּה מִצְדִּיק מִמֶּנִּי* *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם* *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בְּנֵי* *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, *הַיָּפָה בְּנָשִׁים* *O fairest among women* Cant. 1:8, *הַקָּטָן* *the least*, *הַגָּדוֹל* *the greatest* 1 Chron. 12:14, *טוֹבָם* *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֲנִי הַגָּדוֹל מִמֶּנִּי* *I will be greater than thou* prop. *great from thee* Gen. 41:40, *וַיְהִיכֶם מִכָּל־הָאָדָם* *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יֹדֵעַ* *more*, *יֹדֵעַ אֲנִי אֲזַי* *I was then more wise* Eccl. 2:15.

b. The construction with *מִן* may also be used to denote excess, *גָּדוֹל מְנִשָּׁא* *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, *מְצֵט מִמֶּנִּי* *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to *מִן* in the following passages, in which an adjective, suggested by the context, must be supplied, *רָשָׁר מִמְּסוּכָה* *the upright (is sharper) than a thorn-hedge* Mic. 7:4, *מִאֲפָס* *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *מִן* may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.



V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יֵלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *O that we had died לֹא-מָתוּנו* Num. 14:2, *O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶה־ם ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהוּא יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צְמִיחִי I am thirsty* Judg. 4 : 19 prop. I have been thirsty and (it is implied) I am so still ; *the earth מְלֵאָה is full of violence* prop. *has been* and still is *full* Gen. 6 : 13 ; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18 : 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future ; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42 : 7 מֵאַיִן בָּאתֶם *whence have ye come*, but in Josh. 9 : 8 מֵאַיִן תָּבֹאוּ *whence are ye coming or will ye come* ; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths ; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1 : 3, oxen always have done so and it is implied that they always will ; *the Lord רַחֵם pitieth them that fear him* Ps. 103 : 13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner* ; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past ; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished : and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נפלה *has fallen* Isa. 21 : 9, *he hath borne our griefs* Isa. 53 : 4, *for I have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

### § 263. The future is used in speaking of

1. The future, whether absolutely, *אֶעֱשֶׂה I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and would be at rest* Job 3 : 13; *but* (if it were my case) *I would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so may all thine enemies perish* Judg. 5 : 31; *O that my grief might be weighed* Job 6 : 2; *all that thou commandest us we will do* Josh. 1 : 16; *deeds that ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that*, *in order that*, *lest*, etc., (bring the venison) *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *let thy servant speak, I pray thee* Gen. 44 : 18. *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with *בְּעֵת* and *בְּהֵיכָל* *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus referring to the past, *I ate of all before thou camest* Gen. 27 : 33, *the lamp of God had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee before I die* Gen. 27 : 4. *before they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמר saith your God Isa. 40:1*, the divine utterance though begun is not yet finished; *הלא תדעי do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבכי weepst thou? 1 Sam. 1:8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרומם exalteth a nation Prov. 14:34*, it does so now and always will; *a son רבד honoureth his father Mal. 1:6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist רעלה used to go up from the earth Gen. 2:6*, i. e. not only at the moment of time previously referred to but from that onward; *thus Job רגשה did continually Job 1:5*; *the daughters of Israel הלכנה were in the habit of going from time to time Judg. 11:40*; so *Gen. 29:2*, *Ex. 13:22*, *Num. 11:5*, *1 Sam. 2:19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז ישיר-משה אז then sings Moses Ex. 15:1*, *Balak רבחני brings me from Aram Num. 23:7*; or a poet, who lives in the midst of that of which he sings, *יאמר יודיע ה' יום אניקד בו let the day perish on which I am to be born Job 3:3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *למה לא מרדמם אמרה why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *ה' יודיע ה' קרי למשה he makes known his ways unto Moses Ps. 103:7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שׂהיני have wasted me, my deadly enemies יִקְרִיפוּ will surround me* Ps. 17:9. *fire אֶכְלֶה devoured before them, and after them a flame חֲלָהּ shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15, *the nations שָׁמְעוּ have heard יִרְגְּזוּ they will be afraid; puns אָזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִכְרְזוּ were troubled, the mighty men of Moab תִּרְגְּזוּ shall seize them, all the inhabitants of Canaan נִמְלְאוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked וְלֹא יִרְבְּטוּ and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אַל-תִּזְרֵעַ harm not* Ps. 105:15; *לֹא תִרְעַו would mean you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

## THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God tempted Abraham* וַיִּאְמָר and said... וַיִּאְמָר and he said... ver. 3, וַיָּשָׁם and he rose up early... וַיַּחֲבֹשׁ and saddled... וַיִּקֶּה and took... וַיִּבְכֶּעַ and clave... וַיָּקָם and rose up וַיֵּלֶךְ and went unto the place אֲשֶׁר-אָמַר-לִי of which God had told him. Gen. 17:5, *thy name shall not be called Abram* לֹא-יִקְרָא and it shall be... ver. 6, וְהִפְרֵתִי and I will make thee fruitful... וְנִתְּמִידָה and I will make nations of thee וּמְלָכִים and kings shall come out of thee.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziab's death* וַאֲרָאָה (and) I saw Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וַיִּשְׂחָק he shall deride every stronghold וַיַּצְבֵּר and shall heap up earth וַיִּלְכְּדָהּ and take it Hab. 1:10, וְהַעֲשֶׂה shall do evil... וַיַּעֲבֹד and shall go and serve other gods Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2. I will watch to see what he will say to me... וַיִּשְׁמַעְתִּי הָאֲדֹנָיִךְ and (after I had thus watched) the Lord answered me. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי And it came to pass Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וַיִּצְטָרֶךָ when there shall come upon thee all these things Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וַיְהִי and it shall come to pass Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, §263. 1, *go unto Pharaoh* וְאָמַרְתָּ and say to him prop. and thou shalt say Ex. 7:26. When a preterite precedes, the Vav is not conversive. *thy servant was keeping his father's sheep* וַיָּבֵא and there came... וַיִּשָּׂא and took... וַיֵּצֵאֹתִי and I went out... וַיַּכְתֵּנִי and smote him, etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective), וְהִפְרֵתִי and I will make him fruitful, וַיִּרְבֵּיתִי and I will multiply him Gen. 17:20.

## PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24:4, *fallen* Judg. 4:22, or *about to fall* Jer. 37:14. Their principal uses are the following, viz.:

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֲהַב אֱלֹהִים loveth righteousness and justice Ps. 33:5, *a generation* הָיְתָה goeth, and *a generation* בָּא cometh, and the earth עֲמִידָה abideth for ever Eccles. 1:4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִירָא not only *feared* but *worthy to be feared*, מְדֻבָּר worthy to be praised, נְדָמָה desirable.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מִי־אָתָּה רֹאֶה what seest thou? Jer. 1:11, מֵבִיא הַנָּהָר behold, I am about to bring the flood Gen. 6:17, נָתַן giving נָתַן given, מְשִׁיב restoring מְשֻׁב restored.

*a*. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, מָוֹת dying and dead, נָפַל falling and fallen; this is less frequently the case with active verbs, who then is he הָצֵד-צִיד that hath hunted venison Gen. 27:33; these are the gods הַמַּלְכִים that smote Egypt 1 Sam. 4:8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלָּחִים fighting.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, the two angels came ... וָלוֹט יֹשֵׁב and Lot (was) sitting in the gate of Sodom Gen. 19:1; he spake to his sons-in-law בְּנֵי-הָיָהוּ who (were) to marry his daughters ver. 14; he came to Shiloh ... וּמִדְּבָרָיו קָרָעָם with his clothes



rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נוֹלֵד (who shall then be) born Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses היה רֹעֶה was keeping the flock of Jethro* Ex. 3:1, *his throne shall be established for ever* 1 Chron. 17:4.

# INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אֵלֶּה וְכַחַשׁ וְרָצַח וְנָאֵף (there is) cursing and lying and killing and stealing and committing adultery Hos. 4:2, צִדְקוֹת מִשְׁפָּט to do justice (is) a joy to the righteous Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ to, אֶבְלֶה לְתַלְחֶה בוֹ I shall be able to fight with him Num. 22:11, לָמַד וְצֵחַ לָמַד a time to be born and a time to die Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, I know not (how) הָאֵלָּה לְצֵאת וּלְבֹא to go out and to come in 1 Kin. 3:7, עָשָׂה מִאֲנָה תִּמְאָנָה thou hast refused to be ashamed Jer. 3:3, עָשָׂה מִדָּמָה וְצֵחַ לְדָמָה ready to rouse leviathan Job 3:8. Various prepositions may precede the infinitive, as לְ to, בְּ in, כְּ like, מִן from, עַד until, עַל upon, לְמַעַן in order to, לְפָנֶי because of, לְפָנֶי before, etc.

c. The absolute infinitive is rarely governed by a verb, לָמַד וְיָשָׁב לִמְדוֹ הִיטָב to learn to do well, חָטָא וְשִׁלַּם אֶשְׁרֵי חֲטָאוֹ redress wrng Isa. 1:17, until he knows מָאֵס to refuse the evil, וַיִּבְחֹר and to choose the good, 7:15, וְלֹא-אָבִי בְּרַדְקִי, וְלֹא-אָבִי בְּרַדְקִי and they would not walk in his ways, 42:24, thou wilt make us off-scouring וַיִּמְאֹס and refuse Lam. 3:45.

d. The infinitive in the construct before its subject, בְּחִבְרָאם in their being created i. e. when they were created; in the day הַיּוֹם וְהַיּוֹם אֵלֶּיָּהֶם וְהַיּוֹם אֵלֶּיָּהֶם of the Lord God's making earth and heaven Gen. 2:4; there was no water לְשִׁתּוֹת הָעָם for the drinking of the people Ex. 17:1; וְשִׁבְתִּי and my dwelling

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object. טָאָר מְנַיֵּרֶשֶׁט *the accepting of the person of the wicked* Prov. 18:5, תַּחֲדַכָּהּ *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, נִיחָקְעִי *and they blew the trumpets* and נִכְפְּרִי *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *all this* רָאִיתִי וְהִתְחַלֵּבִי *I have seen and applied my heart* Eccl. 8:9; יִקְנוּ *they shall buy fields for money* וְיִכְתֹּב וְיִהְיֶה *and write the papers and seal (them)* וְיִהְיֶה *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, הָרֵב כְּמִשְׁנֵי יְסֹרִי (shall) *the fault-finder contend with the Almighty* Job 40:2, רָצוּ וְחָזְרוּ *the living creatures ran and returned* Ezek. 1:14, שִׁבַּחְתִּי *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, זָכוֹר *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, הֵלֹךְ וְדַבַּרְתָּ *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, הוּאֵל יֵלֵךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, לֹא אֶוֹסֵף עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, הֵלֵךְ מִשְׁבִּים *being early to go* or *going early* Hos. 6:4, הֵלֵךְ וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, *וַיִּשָּׁק וַיִּשְׁלַח* Gen. 8: 10 *and he added to send or וַיִּשָּׁק וַיִּשְׁלַח* 1 Sam. 19: 21 *and he added and sent for he sent again*.

b. In the following instances the verbs thus co-ordinated have different subjects, *אֶיכָל נִבְהִיבּוּ* *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22: 6. *לֹא הוֹסִיפִי יִקְרְאוּנִי* *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47: 1, 5; or are in different tenses, *לֹא יִדְעִי אֲכַזֵּה* *I know not (how) I shall flatter* i. e. how to flatter, Job 32: 22; *יִדְעִי וַאֲמַצְאֵהוּ* *I knew and might find him* i. e. how to find him, Job 23: 3.

## OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it *אֵת* the sign of the definite object; if a personal pronoun, it is suffixed either to *אֵת* or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, *בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם* *God created the heavens* Gen. 1: 1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive *אֵת*, whether it is definite by signification, as a proper noun, *אֵת-אַבְרָהָם* *Abraham* Gen. 22: 1, or is made so by the article, *אֵת-הָאוֹר* *the light* Gen. 1: 4, a pronominal suffix, *אֵת-בְּרַכְתִּי* *my blessing* Gen. 33: 11, or construction with a definite noun, *אֵת-שֵׁם הַמָּקוֹם* *the name of the place* Gen. 35: 15. The particle *אֵת* is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, *אֵת* may be repeated before each of them, *אֵת-הָאָרֶץ הָזֶה* *this land*... *אֵת-הַקֵּנִיזִי* *the Kenite* *אֵת-הַקֵּנִיזִי* *and the Kenizzite*, etc., etc., Gen. 15: 18-21; *אֵת-יֹשֶׁפֶת* *Joseph* *אֵת-בְּחוּטוֹ* *of his coat* *אֵת-הַבְּחוּט הַכָּלִי* *the full-length coat*

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after *אֵת*, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת-מִצְבֵּת the pillar* 2 Sam. 18:18; and *carver strengthened אֶת-צִרְתָּה gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אֵת*: *אֵת-אָנֹכִי this ye shall eat* Lev. 11:9; *put אֶת-זֶה this (fellow) in the prison* 1 Kin. 22:27; *אֵת אֲשֶׁר-זָרְקוּ whom they have cast into the prison* Jer. 38:9; *he knew אֶת-אֲשֶׁר-עָשָׂה what his youngest son had done to him* Gen. 9:24; *אֶת-מִי חָסַדְתָּ whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter *מִי*. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, *כָּל all, every*, Gen. 1:29, *אֵישׁ any one, each* Ex. 21:28, *אֶחָד one* 1 Sam. 9:3. With personal pronouns, *אֶתְּהוֹם* Gen. 32:1, or *נִבְרָכָם* Gen. 48:20 and he blessed them.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבַּיִת מְלֵא הָאֲנָשִׁים the house was full (of) men* Judg. 16:27, *שָׂבַעְתִּי עֹלֹתֵי אֵילִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *הָסְרָנוּ כָּל we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *הַלְבָּ הַלֵּב shall run (with) milk* Joel 4:18, *יִרְדֶּה מֵי mine eye runneth down (with) water* Lam. 1:16; *עָלָה כָּל קַמְשׁוֹנִים it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַנֵּלֶךְ אֵת כָּל-הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיֵּלֶךְ הָלֶךְ walking (in) righteousness* Isa. 33:15, *וַיָּצְאוּ אֶת-הָעִיר and they came into the city* Josh. 8:19, *וַיֵּצְאוּ אֶת-הָעִיר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *חֲלֵמְתִי חֲלֵם I have dreamed a dream* Gen. 37:9; *וַיִּסְתֹּמְרוּ שָׁם מִסָּפָר and they lamented there a lamentation* Gen. 50:10; *יְהִי הָבֵל תְּהִיבֵל ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, הָמָה גְּדוּלָּה קְנָאִי, *I have been zealous a great fury* Zech. 8:2, אֵשֶׁן הַמָּוֶת, *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, הָלָה אֶחָדָרְגְלָיו *he was diseased in his feet* 1 Kin. 15:23; *only* אֶנְדֵּל אֶתְכֶּסֶא *in the throne will I be greater than thou* Gen. 44:40; תִּפְרָדוּ *ye perish as to the way* i. e. *lose the way* Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, יִתֵּן אֶת־הָאָרֶץ, *dandum est terram, let the land be given* Num. 32:5, וַיִּגַּד לְרִבְקָה אֶת־דְּבָרֶיהָ, *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5, Ex. 10:8, Lev. 10:18, 2 Sam. 21:14 etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, אַל רָע בְּעֵינֶיךָ אֶת־הַדָּבָר, *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Neh. 9:32. In 2 Kin. 18:30 אֶת־הָעִיר תִּתֵּן *the city shall be given*, the verb agrees with עִיר notwithstanding its reception of the sign of the object: אֶת is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, נָפַל אֶת־הַחֲבֶרֶת לְנֹכַח *as for the iron, it fell* 2 Kin. 6:5; אֶת־כָּל־אֵלֶּה אַנְשֵׁי חַיִּל *as for all these* (they were) *men of valour* Judg. 20:44; אֶת־הַקְּוִיָּה *as for my statutes they did not walk in them* Ezek. 20:16. Some regard אֶת as the sign of the object in such passages as בָּא הַלֵּוִי וְאֶת־יְהוֹשֻׁעַ *1 Sam. 17:34*, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, אֶת is the preposition *with*, §238. 2, and the passage is to be rendered *the lion came and* (that too) *with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, יָצְאוּ אֶת־הָעִיר Gen. 44:4,

or by the indirect, *הָצִיא מִדְּהָעִיר* Josh. 8 : 22 ; *לִגְלֹחַם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בָּהּ* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to, in reference to*, thus, *אָהַב* *to love* any one and *to have love* to any one, *רָפָא* *to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ* *to save* and *to grant salvation* to any one, *שָׂחָה* *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *הִקְצֹא שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּהְיֶה בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרֹשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּלַלְתָּ לָאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *בָּהֶרֶץ אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מִקְרָנִי רַמִּים צִנִּיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מִנִּיחָהּ* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הִרְאֵנוּ אֶת־עֵינֵינוּ* *he would not have caused us to see all these things* Judg. 13 : 23 ; *יִתְלַקֶּה אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱלֹהִים* *which God commanded him* Gen. 6 : 22 ; *לְהוֹדִיעַ אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִכִּיתָ אֶת־כָּל־אֹיְבֵי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;



## ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַיֵּה-טוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הָרַבָּה* and *he was greatly provoked* Neh. 3:33; *אֲדָר הָרַבָּה מְאֹד* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *לַיְלָה וּלְבֹקֶר וּלְצָהָרִים* *evening and morning and noon will I pray* Ps. 55:18; *הֵצִילָה לַיְלָה* *to-night* Num. 22:8; *גִּדְעוֹן בָּרַח* *Gideon came* *הַבֹּקֶר* *at the beginning of the watch*. Time how long: *וְהָיָה שְׁבַע יָמִים* *seven days* Lev. 14:38; *הָאֵרֶץ נָשְׁתָּה שְׁמוֹנִים שָׁנָה* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בֵּית* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשׁ אַמּוֹת גְּבוּהָ* *three cubits high* Ezek. 41:22; *הָיָה יוֹם הַדֶּרֶךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18:43; *הֵעֲרִיף זֶבַח בְּכָל מִסְפָּרָם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *בְּטוֹחַ* *ye shall dwell in security* Deut. 12:10; *לֹא יֵרָדוּ* *ye shall not go loftily* Mic. 2:3; *עָלוּ הַשִּׁבְטִים לְיִשְׂרָאֵל* *according to a law of Israel* Ps. 122:4; *לֹא תֵרָאֶה שָׁמָּה* *for fear of briers* Isa. 7:25; *לְעֹמֶד הָאֵזֶר* *to serve him with one consent* prop. *shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.



## NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא יִנָּשָׂא אֹהֶם הָאָרֶץ* *the land could not bear them* Gen. 13: 6, *רְשׁוּעָה, שְׁלֹמֹה, וְיִשְׁבָּעִים מִן־הַיָּם* *salvation is far from the wicked* Ps. 119: 155, *תִּרְדִּי שְׂאֵנִים* *tremble ye careless women* Isa. 32: 11. The singular for the plural: *בָּא דְבָרֶיךָ* *let thy words come to pass* Judg. 13: 12, *יָשָׁר מִשְׁפָּטֶיךָ* *upright are thy judgments* Ps. 119: 137, *אֲנֻשָׁתָהּ מִכּוֹרֶיךָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1: 9. The masculine singular for the feminine plural: *לֹא רָסָב קְלָמוֹר* *reproaches cease not* Mic. 2: 6, *עַד־יִגְבֹּהַּ* *until calamities be overpast* Ps. 57: 2, *וַיְהִי־לִי נָשִׁים* *and there were to him wives* 1 Kin. 11: 3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *וְיָרִי מְאֹדָה* *let there be lights ...* *וַיְהִי לָאֵלֶּיךָ* *and let them be for signs* Gen. 1: 14, *וַיִּהְיוּ אֲנָשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9: 6. In 1 Kin. 10: 12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271. 4. a, *הָיוּ לְיִצְחָק אֲשֶׁר יָלְדָהּ לוֹ* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35: 26, comp. Gen. 4: 18, 46: 22, 27, *בְּנֵי־בֵיתִי הָיָה לִי* *there was to me (i. e. I had) house-born servants* Eccles. 2: 7, comp. Gen. 47: 24, Ex. 12: 49, 28: 7, Num. 9: 14, 15: 29, Deut. 18: 2, 1 Chron. 24: 28, 2 Chron. 17: 13, *הָיָה כְּלָמָהּ* *it was dark* prop. *darkness* Gen. 15: 17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, *וְהָיָה רִיחַ גָּדוֹל וְחָזָק* *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, *וְהָיָה בְּאַרְצֵי-צִיּוֹן וְיִגְדָּה* quoted by Nordheimer as an additional example the second adjective may agree not with *אַרְץ* but with the preceding noun, *בְּשָׂרִי* *for thee longs my flesh, in a dry land, and weary.* Alex. *in loc.*

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, *וַיִּמְהָרוּ הָעָם וַיַּעֲבֵרוּ* *and the people hastened and passed over* Josh. 4:10, *צֹאן אֲבֵדוֹת* *lost sheep* Jer. 50:6, *כֻּלָּם קְדוֹשִׁים* *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וַיִּשָּׂא כָל־הָעֵדָה וְהָיָה אֶחָד־קוֹלָם* *and all the congregation lifted up and uttered their voice* Num. 14:1; *וַיִּבְטְחוּ הָעָם וַיִּשְׁמְעוּ* *and the people believed and they heard* Ex. 4:31.

b. The noun *אַרְץ* *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so *עַם* *people* in the following examples, *חָטְאוּ אֶת־הָעָם* *thy people has done wrong* Ex. 5:16, *הָיָה יוֹשְׁבֵי הָאָרֶץ* *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, *בָּרָא אֱלֹהִים* *God created* Gen. 1:1, *בְּעֵלֶיךָ יוֹמָת* *its owner shall be put to death* Ex. 21:29, *אֶחָד־אֲדָנִים קָשָׁה* *a hard master* Isa. 19:4, *תִּתְחַדֵּשׁ נַעֲרֶיךָ* *thy youth is renewed* Ps. 103:5.

a. When the word *אֱלֹהִים* refers to false deities, the sense is plural and it is construed accordingly, *אֵלֶּה אֱלֹהֶיךָ* *these are thy gods* Ex. 32:4, 8, *כֹּה־יַעֲשׂוּ אֱלֹהִים* *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11 : 7 and 58 : 12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בְּהֵמוֹת שָׂדֵה תַּעֲרֹג אֵלֶיהָ* *the beasts of the field pant for thee* Joel 1 : 20, *סִפִּיחֶיהָ תַּשְׁטֹף* *its floods wash away* Job 14 : 19, *אֲחֻזָּתָהּ תִּבְלִים* *pangs have taken her* Jer. 49 : 24, *רֶבְעָה תַּיִם* *wild beasts, their lair* Isa. 35 : 7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέφει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהַלְלוּהָ* *and they* (queens and concubines) *praised her* Cant. 6 : 9 ; *הַיְהוָה יִדְּבַר עִמָּכֶם* *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1 : 8 ; *מֵתִי* *my dead* (Sarah) Gen. 23 : 4 ; *אַתָּה שָׂדֵד* *thou art destroyed* Jer. 4 : 30 ; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבָרְכֶיהָ כֻּלָּהּ* *they that bless thee shall each be blessed* Num. 24 : 9 ; *מְחַלְלֶיהָ* *they who profane it shall every one be put to death* Ex. 31 : 14 ; *צִדְקָתָם יִסְרֹוּ מִפָּנֶיךָ* *they take away the righteousness of the righteous from each of them* Isa. 5 : 23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וּמִן הַיָּם יִשְׁמַע הַקּוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30 : 19, or it may be put in the plural, referring to them all, *וַיִּבְעֲשׂוּ מִשָּׁהוּ וַאֲהֲרָן*

and *Moses and Aaron did so* Ex. 7 : 20, or it may agree with the nearest word, *וַתִּדְבֹר מִרְיָם וְאַהֲרֹן* and *Miriam and Aaron spake* Num. 12 : 1 ; *לֹא יָדַעְתָּ אֲתָהּ וְאֲבֹתֶיהָ* *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, *אֲנִי וְנַעֲרָיָי אֲצִיִּים* *I with my maidens will fast* prop. and *my maidens* Est. 4 : 16, *עֲבָדֵי דָוִד וְיֹאָב בָּא* *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אַבְרָהָם וְשָׂרָה זָקְנִים* *Abraham and Sarah, were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיֹנָתָן בְּנֵי נָחֻיָּה* *I and Jonathan my son will be* 1 Sam. 14 : 40, *אַתָּה וְאַהֲרֹן וְדָבִירָם* *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, *שְׂדֵמֹת הַחֲשָׁבִין* *the fields of Heshbon languish* Isa. 16 : 8, *נִמְצְאוּ דָם נַפְשֹׁתַיִם* *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is *כֹּל*, or an abstract expressing a quality of that which follows, *וְיָחִיד בְּלִי-דַמְיֻשָּׁהוּ* and *all the days of Seth were* Gen. 5 : 8, *וְהָיָאָה בְּלִי-דַמְיֻשָּׁהוּ* and *all the women went out* Ex. 15 : 20, *מִבְּחַר שְׁלֵשִׁיו* *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֵי לֵאָה רַחֲוִיּוֹת* *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versa*, which are especially frequent with the prophets and psalmists, Isa. 1 : 29, Ps. 81 : 17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, *הִנְנִי יוֹסֵף behold I (am he who) has laid* Isa. 28 : 16, *הִנְנִי יוֹסֵף behold I (am he who) will add* 29 : 14, 38 : 5.

### REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, *שָׁנָה שָׁנָה year by year* Deut. 14 : 22, *בַּבֹּקֶר בַּבֹּקֶר in the morning, in the morning* i. e. every morning 2 Sam. 13 : 4, *אִישׁ-אֶחָד אִישׁ-אֶחָד one man for each tribe* Josh. 3 : 12; so with numeral adjectives, § 252. 4, *שִׁבְעָה שִׁבְעָה by sevens* Gen. 7 : 2, and adverbs, *מְעַט מְעַט little by little* Ex. 23 : 30.

2. Plurality, *דֹּר-דֹּר generation and generation* i. e. many generations Deut. 32 : 7, *צַר לָצָר צַר לָצָר צַר לָצָר precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, *בְּאֵירוֹת בְּאֵירוֹת pits on pits* Gen. 14 : 10; or with the implication of diversity, *אֶבֶן וְאֶבֶן a weight and a weight* i. e. weights of two sorts Deut. 25 : 13, *לֵב לֵב a double heart* Ps. 12 : 3.

3. Emphasis or intensity, *צֶדֶק צֶדֶק justice, justice* i. e. nothing but justice Deut. 16 : 20, *עֲמֹק עֲמֹק exceeding deep* Eccl. 7 : 24; so with adverbs, *מְאֹד מְאֹד mightily, mightily* Gen. 7 : 19, and even a conjunction, *יֵעָן וְיֵעָן because even because*.

a. Sometimes the second word is put in a different gender from the first, *כָּל מְשָׁעֵן וּמְשָׁעֵנָה all kinds of support* Isa. 3 : 1, comp. Jer. 48 : 19, or a different number, *הַמְּרִיחִים הַמְּרִיחִים a heap, two heaps* Judg. 15 : 16, *שָׁמֶה וְשָׁמֶה Eccl. 2 : 8*. Or a cognate word may be employed, *שָׁמֶה וְשָׁמֶה waste and desolate* Ezek. 6 : 14, *שָׁמֶה וְשָׁמֶה Lev. 23 : 3*.

b. Instances occur of triple repetition, קדוש קדוש קדוש *holy, holy, holy* Isa. 6:3. ארץ ארץ ארץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezel. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מוֹתִי אֲנִי *my dying, mine* 2 Sam. 19:1, אַתָּה יְיָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גַּם־לְשֵׁת *Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלֵךְ הִמְלֵךְ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תָּמוּת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיָּשָׁב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ וַיִּלְווּ *they went on lowing as they went* 1 Sam. 6:12, וַיִּשְׁבַּח וַיְדַבֵּר *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal וַיִּשְׁכַּח Ex. 19:13, Piel וַיִּדְבֹּק Josh. 24:10, Pual וַיִּבְרַח Gen. 37:33, Hiphil וַיִּזְרֹם 1 Sam. 23:22, Hophal וַיִּמָּחַר Ex. 19:12, Hithpael וַיִּחַזְקוּשָׁה Isa. 24:19; or one derivative species with another of like signification, וַיִּשְׁבַּח וַיְדַבֵּר Lev. 19:20, וַיִּחַזְקוּ וַיִּתְּנוּ Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, וַיִּשְׁבַּח וַיְדַבֵּר Zeph. 1:2 (אָסַף and אָסַף), וַיִּשְׁבַּח וַיְדַבֵּר Isa. 28:28 (אָסַף and אָסַף).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, וַיִּבְרַח וַיִּבְרַח Neh. 1:7, וַיִּדְבֹּק וַיִּדְבֹּק Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, וַיִּבְרַח וַיִּבְרַח 2 Sam. 6:20. The finite verb is repeated, וַיִּשְׁבַּח וַיְדַבֵּר 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, וַיִּשְׁבַּח וַיְדַבֵּר Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both, וַיִּשְׁבַּח וַיְדַבֵּר ... וַיִּשְׁבַּח וַיְדַבֵּר 2 Sam. 15:30, וַיִּשְׁבַּח וַיְדַבֵּר Jer. 41:6; an adjective may even take the place of the second, וַיִּשְׁבַּח וַיְדַבֵּר Gen. 26:13, וַיִּשְׁבַּח וַיְדַבֵּר Judg. 4:24; the finite verb is

omitted in *וְנִדְוֹל חֲלָה מְרַדְּכִי חֲלָה* Est. 9:4. the substantive verb takes its place, *וְנִדְוִי יְהוֹשָׁפָט חֲלָה וְנִדְוִי* 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, *וְחָלָה וְחָקְעָה* Josh. 6:13, *וְחָלָה ... חֲלָה* 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

## INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle *הֲ*, *וְהָתְלִי* *will thou go?* Gen. 24:58, *הֲתִהְיֶה אֱלֹהִים אֵנִי* *am I in the place of God?* Gen. 50:19; an indirect question by *הֲ* or *אִם* *if, to know* *הֲיִשָּׁכֶם אֹהֲבִים* *whether you love* Deut. 13:4, *אִם-אֶחְיֶה* *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle *הֲ* is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by *הֲ* and the second by *אִם* or *וְאִם*, *הֲכִתְנֶה בְנֶךָ, וְאִם* *is this thy son's coat or not?* Gen. 37:32; *הֲחֵפֵץ* *is it any pleasure to the Almighty that thou art righteous* *וְאִם-יִצְעַק* *or is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by *וְ* *or, who knoweth* *הֲחָכֶם יִהְיֶה אִוְ סָלָה* *whether he shall be a wise man or a fool* Eccl. 2:19, or by *הֲ* repeated *הֲחֹזֶק הֲיָחֲזָה* *whether they be strong or weak* Num. 13:18, *הֲלֹא* *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with *אִם*, *הֲפֹסֶכֶם אִם-בְּחֹזֶר יִיָּצֵר* *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, *אִם מֵאֵל* *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, *בֹּאֲהָ* *thy coming* *is peaceful?* 1 Sam. 16:4.

## RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלַחוֹ** *whom he has sent* 2 Kin. 19:4; *the ground אֲשֶׁר אָרְרָה* *which he has cursed* Gen. 5:29; *אֲשֶׁר זָרְעוֹ* *whose seed* Gen. 1:11; *אֲשֶׁר בְּעֶזֶר יְסוֹדָם* *whose foundation is in the dust* Job 4:19; *אֲשֶׁר עָלָיו* ... *upon which* Ex. 3:5; *אֲשֶׁר בָּחַרְתִּיהָ* *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיִּצַּו אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *לַעֲשֹׂת לְךָ אֵת אֲשֶׁר-יִקְרָה* *what shall befall thee* Dan. 10:14.

a. The only exception is **אֲשֶׁר עִם** *with whom* Gen. 31:32. Gesenius finds another in **אֲשֶׁר בְּאֶשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשֹׁחַת עֵשֶׂר** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God עָשָׂהוּ* (who) *made him* Deut. 32:15, and even when it would stand for the compound



relative and include its antecedent, בְּיַד-הַשֵּׁלִיחַ *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאוֹל הַקָּבָר *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זֶה is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה *the place that thou hast founded* Ps. 104 : 8, מְצִיבוֹת זֶה *devices, which they have contrived* Ps. 10 : 2.

### CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִכָּל עֵץ *but of the tree of the knowledge*, etc., Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשִׁוְיָא *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהִשְׁכַּח *wherefore turn* Ezek. 18 : 32, design, *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וְהַנִּיחַ *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהָיָה *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהיה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום ביום *on the third day Abraham lifted up his eyes* Gen. 22:4 ; רחם דרכיה *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* נאמי *I have been so hitherto, but now* נאמי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

# GRAMMATICAL ANALYSIS.

## GENESIS, CHAPTER I.

### VERSE 1.

בראשית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun ראשית, §198. a. (4), without the article, §248, comp. ἐν ἀρχῇ John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

ברא, לא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. a, position of accent, §32. 2.

אלהים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

את sign of the definite object, §270.

השמים the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. d, only used in the plural, §201. 1, §203. 5. c.

ו the conjunction ו, §234, and את.

הארץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. b, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnahh is preceded by Munahh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

## VERSE 2.

הִתְחַה verb לָהּ, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

בָּהּ Segholate nouns of class I. from לָהּ roots, §184. 6, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30. 1.

עַלְפָּה Makkeph, §43, פָּה noun of class I., form 2, §185. 2. *d*, only used in the plural, §201. 1, §209. 1; here in the construct state, §214. 2, §216. 1, with its possessive sense, §254. 1.

פָּה noun of class III from פָּה root §190. 6, article omitted as if from a proper noun, §246. 1, or by a kind of poetic brevity, §247, *the face of ocean*.

מִרְחֶה Piel participle of the Ayin Guttural verb רָחַה, §116. 4, §121. 1, feminine, §205, as the predicate without the article, §259. 2, although its subject is definite, §246. 3; the participle expresses continuous action, §266. 1, belonging to the period before spoken of, §266. 3.

הַמַּיִם noun used only in the plural, §201. 1, §203. 5. *c*; vowel changed by the pause accent, §65. 1.

This verse consists of two clauses, §36. 1; the clause of Athnabh is subdivided by Zakeph Katon and R'bhia, §36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, §38. 4, Athnabh by Munabh and Tiphhha, §38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munabh, §38. 4, and Silluk by Merka and Tiphhha, §38. 1.

## VERSE 3.

יִצְמַר Kal future of Pe Aleph verb צָמַר, §110. 3, with Vav Conversive, §99. 1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99. 3. *a*, §111. 2. *a*.

יִהְיֶה apocopated future of הָיָה verb לֵה with Vav Conversive, § 171. 1, § 177. 1, with a jussive sense, § 264.

יִהְיֶה future with Vav Conversive; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיֵּרָא Kal future of רָאָה verb לֵה with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיִּבְרָא Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb לֵה, § 162. 2.

אֱלֹהִים P'sik, § 38. 1. *a*.

לְאֹד preposition ל with the vowel of the article, § 231. 5.

יָם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לֵה paragogic לֵה, § 61. 6, § 219. 2, with the noun לֵה, a Segholate of class I. from an עֵי root, § 184. *h*, having a pause accent, § 65. 1.

אַחַד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מְבַרֵּךְ Hiphil participle of בָּרַךְ, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

## VERSE 7.

וַיַּעַשׂ guttural and לָהּ verb עָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִפְתָּח composed of the prepositions מִן and מִפְתָּח, § 237. 2 (1).

מִעַל composed of the prepositions מִן and עַל.

## VERSE 8.

שְׁמַיִם with pause accent, § 65 (1).

בְּקֶרֶב, עֶרֶב class I. Segholates, § 183.

שֵׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

## VERSE 9.

יִקְוֶה Niphal future of קָוָה verb לָוָה, § 169. 1, with an imperative sense, § 263. 1.

מִקְוֶה noun of class III. from an וָ root, § 190. *δ*.

תִּקְרָא Niphal future of קָרָא, § 109. 4, § 168.

## VERSE 10.

וּלְמִקְרָה conjunction וּ, § 234, preposition ל, § 231. 1, and noun of class III. from לָ root, § 190. *δ*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

רַיִים plural, § 207. 2, of רָיָה, a noun of class I. from an עֵר root, § 186. 2. *c*.

VERSE 11.

תִּשָּׂא apocopated Hiphil future of תָּשָׂא, § 97. 2, § 264, governing its cognate noun תָּשָׂא, § 271. 3. Methegh by § 45. 2.

מְזַרְרֵץ the participle expresses what is constant and habitual, § 266. 1.

עֵץ collective noun, § 201. 1, probably abridged from a לָהּ root, class I. form 2, § 185. 2. *a*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פָּרִי noun from לָהּ root class I. form 1, § 184. *b*.

עֹשֶׂה Kal participle of לָהּ verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesh-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִינֵהוּ preposition ל, § 231. 1, noun מִין from an עִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרַע-בּוֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

VERSE 12.

תִּהְיוּ Hiphil future of הָיָה and לָהּ verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינֵהוּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

## VERSE 14.

יָהִי lack of agreement with subject, § 275. 1.

מֵאוֹרֹת masculine noun in the plural, § 200. c, class III. from an ע"ו root, § 190. b.

לְהַבְדִּיל the construct form of the infinitive used with prepositions, § 267. b.

וְהָיָה preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. b.

## VERSE 15.

לְהַאֲרִיךְ Hiphil infinitive construct of א"ר verb, § 153. 1.

## VERSE 16.

שָׁנָי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלָה qualifying adjective with the article after the noun, § 249. 1.

הַקָּטָן ... הַגְּדֹלָה class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמְשָׁלָה noun of class III., § 190, in the construct state, § 214. 1. b, the following noun denoting the object, § 254. 9.

הַקְּדָבִים noun of class II. from an ע"ע root, § 187. 1. e.

## VERSE 17.

וַיִּהְיֶה from פ"י verb נִהַי, § 129. 1.

אֵת sign of the definite object with a pronominal suffix, § 238. 2.

## VERSE 18.

וְלִהְיוֹת ... וְלִהְיוֹת construct infinitive with the preposition, § 267. b; Methegh with ו, § 45. 2. a.



VERSE 20.

יִרְפָּקָה Piel future of עָרַץ verb, §154. 2.

VERSE 21.

הַחִירִיק plural of חִירִיק, §199; the Hhirik of the ultimate is long, §19. 1.

הָרַמְּשָׁה Kal feminine participle, §205, with the article, §249. 1.

אֲשֶׁר the object of the verb שָׁרַצ though without the appropriate pronominal suffix, §285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, §220. 2. *b*.

VERSE 22.

נִרְבְּרָה Piel future of רָבַרַב Guttural verb, §116. 4, §121. 1, with Vav conversive, §99. 3. *a*, no Daghesh-lene in ב since the preceding Sh'va is vocal, §25.

לְאָמֹר the preposition with Tsere, §231. 3. *a*, so as to say i. e. *in saying*.

רָבִי, פָּרִי Kal imperatives of רָבָה, פָּרָה, §169. 1.

יִרְבֵּי Kal apocopated future, §171. 1, Hhirik short though accented, §19. 1.

VERSE 24.

וְחִיָּהוּ construct of חִיָּה, §214. 1, with וי paragogic, §218. Methegh, §45. 2, Daghesh-forte omitted, §25.

VERSE 26.

נִשְׂשָׁה Kal future of נָשָׂה, §109. 1, §168, in the plural number, §275. 3. *a*.

בְּצִלְכֶּנִּי preposition, §231. 1, Segholate noun, class I., §183, and pronominal suffix, §221. 5.

וְיִרְדּוּ from יָרַד, § 169. 1.

בְּרִנָּה preposition, § 231. 2, construct of the collective noun רִנָּה, § 198, § 214. 1, § 216. 1; no Daghesh-lene in ר, § 22. *a* (5).

VERSE 27.

זָכָר וְיָקָבָה predicates, § 273. 4, and consequently indefinite.

אֲהֵם pronoun, referring to both genders put in the masculine, § 276. 3.

VERSE 28.

וְכַבֵּשׁ conjunction ו, § 234, imperative Kal of כָּבַשׁ, § 84. 4, and pronominal suffix, § 101. Kibbutz is long, § 19. 1.

VERSE 29.

נִהְיָ from נָהַךְ, § 130. 1, preterite in the sense of the present, § 262. 1. *b*.

יָהִי singular, referring formally to the nearest collective subject, § 276. 1, or taken distributively, § 275. 6.

VERSE 30.

אֶחָד־קִלְיָרֶק, אֶחָד before קִל without the article, § 270. *c*.

VERSE 31.

מֵאֵד position of adverb, § 274. 1.

יּוֹם הַשְּׁמִי article omitted before the noun, § 249. 1. *c*.

# INDEX I.

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9....275. 6  
11....127. 2  
15....61. 6. a  
17....161. 2  
21....168. 3  
22....35. 1  
25: 18....24. a  
26: 30....246. 3. b  
62....96. a  
28: 4....249. 1. b  
6....254. 6. b  
8....104. d  
26....39. 3. b  
29: 15....251. 1  
30: 11....274. 2. b  
31: 2....131. 3  
12....46. 5. a  
32: 5....271. 4. a  
7....113. 1  
21....254. 9. b  
33....71. a (1), 246.  
1. a  
42....27  
33: 30....111. 2. d  
34: 5....61. 6. a  
6, 7, 9....24. a  
18....131. 1  
28....57. 2 (2) b  
35: 4....261. 2. a  
19....125. 2  
20....105. d

DEUTERONOMY.

1: 2....\$ 38. 1. a  
14....269. 2  
16....225. 1. a  
19....271. 2  
22....99. 3. a  
28....38. 1. a  
35....38. 1. a, 249. 1  
38....273. 1  
44....245. 5. d  
45....112. 3  
2: 9....60. 4. a  
12....203. 5. a  
24....181. 3  
35....189. 1  
3: 4....250. 2 (1)  
13....246. 1. a  
17....216. 2. a  
26....21. 1, 161. 2  
4: 10....119. 1  
11....99. 3. a  
26....44. b, 91. b  
30....265. b  
33....85. 1  
41....219. 1. b,  
256. d  
5: 6-21....89. 4. a  
8....27  
9....111. 3. a  
14....249. 1. c  
17....27  
24....71. a (2)  
6: 4....4. a  
29....166. 1  
25....45. 1

7: 2....\$ 119. 1  
6....126. 1  
10....92. c  
13....104. h  
15....105. a  
17....264. c, b  
23....278. 2  
24....94. b, 112. 3  
8: 3....86. b (3 pl.)  
9....207. 2. a  
16....56. 2. a, 86.  
b (3 pl.)  
9: 3....112. 3  
6....38. 4. a, 240. 2  
14....98. 2  
25....251. 4  
26....119. 1  
10: 15....119. 3  
17....30. 2  
11: 12....247. a  
14....270. b  
18....249. 2. b  
22....87. 89 (pl.)  
12: 6....270. b  
10....274. 2. e  
31....45. 5  
13: 3....111. 3. a  
4....283. 1  
5....66. b  
7....276. 1  
14....254. 6. a  
5: 5....57. 2 (3) a  
7....196. c  
17....229. 4. b  
22....280. 1  
15: 16....119. 1  
18....126. 1  
16: 1....22. b  
3....30. 2  
20....280. 3  
17: 2, 8....265. a  
18: 2....275. 1. c  
19: 6....114  
15....43  
20: 2....19. 2, 119. 3  
7....119. 1  
21: 7....13. b, 86. b  
(3 pl.)  
8....83. c (2)  
11....214. 1. b  
22: 7....128. 1  
24....255. 2  
23: 6....253. 2. b  
11....24. b  
24: 3....104. h  
4....96. a  
25: 4....158. 3  
7....60. 3. a  
13....220. 2  
26: 2....39. 4  
5....254. 6. b  
12....94. b, 113. 2  
27: 4....106. a  
7....24. a  
28: 24....104. b  
45....104. b  
48....94. b  
52....126. 1  
57....164. 2  
58....249. 1  
59....166. 2, 220.  
2. a  
66....177. 3  
29: 11....106. a  
30: 3....92. c  
3, 4....104. h  
11....166. 1, 205. c  
20....39. 4, 87  
31: 28....22. b  
29....166. 1  
32: 1....245. 2

- 32: 6....\$ 228. 2. a  
7....104. h, 280. 2  
8....11. 1. b, 94. b  
10....63. c, 106. b  
13....13. a  
15....285. 3  
18....172. 4  
21....111. 2. b  
22....147. 4  
26....104. f, 172. 3  
28....216. 1. b  
29....262. 1  
32....24. b, 57. 2  
(2) a  
34....90. (passa.)  
36....85. 1, 86. b  
37....172. 1  
37, 38....220. 2. c  
41....141. 2  
33: 16....61. 6. a, 88  
(3 f.), 167. 3  
21....177. 3

## JOSHUA.

- 1: 1....\$ 265. a  
8....36. 2  
14....256  
16....203. 1  
2: 8....88. (pl.)  
14....249. 2. b  
16....167. 1, 164. 2  
17, 18, 20....104. k  
18....112. 3  
20....249. 2. b  
3: 3....246. 3  
9....181. 3  
11....246. 3. a  
12....280. 1  
13....246. 8  
14....263. 2. a  
4: 4....261. 4. a  
5....266. 3  
6....88. (pl.)  
8....104. g  
10....275. 2  
18....45. 5. a  
23....127. 2  
24....262. 1  
6: 5....125. 2  
7....46  
13....282. c  
17....166. 1  
7: 7....60. 3. b (2),  
94. b, 112. 2  
9....172. 3  
21....246. 2. a  
8: 11....246. 3. a  
19....271. 2  
22....272. 2  
24....22. b  
33....246. 2. a  
9: 4....161. 1  
6....119. 4  
8....262. 2. a  
12....161. 1, 249.  
2. a  
13....126. 1  
24....95. c, 172. 3  
10: 11....38. 4. a, 30.  
1. a  
20....92. b  
24....86. b (8 pl.),  
245. 5. b  
26....66. 4  
29....272. 2  
30....21. 1  
31, 38....272. 2  
11: 8....21. 1  
14....94. b

- 12: 21....\$ 55. 2. a  
13: 13....196. b  
28....247. a  
14: 8....62. 2, 175. 1  
15: 36....203. 5. b  
38....22. a  
66....22. a  
17: 1....30. 2  
18: 12, 14....86. b (3  
pl.)  
20....88  
19: 43....61. 6. a  
60....172. 4  
51....39. 1. a  
21: 10....227. 1. a  
22: 5....87  
12....45. 6  
16....119. 3  
17....271. 4. a  
25....148. 1  
27....44. b  
23: 7, 12....249. 2. a  
24: 10....92. d, 282. a  
15....88. (pl.)  
19....275. 3. a

## JUDGES.

- 1: 1....\$ 265. a  
15....273. 3. a  
2: 7....256  
3: 15....246. 3. b  
24....140. 6  
25....157. 1  
27....272. 2. b  
30....274. 2. a  
4: 19....164. 2, 262. 2  
20....104. a, 127. 2  
21....11. 1. a, 156. 3  
22....266  
23....126. 1  
24....282. c  
5: 5....86. a, 141. 1,  
249. 2. a  
7....24. c, 74, 74. a  
8....92. d, 121. 1  
12....45. 2. a  
13....148. 3  
15....199. c, 207.  
2. a  
26....88. (3 f. pl.),  
105. b  
28....60. 3. b (2),  
121. 2  
31....263. 1  
6: 9....99. 3. b  
11....246. 3. b  
14....249. 2. b  
15....280. 2 (2) a  
17....74, 74. a  
20....73. 2. a  
25....249. 1. c  
31....230. 3. a  
34....119. 1  
36....268. 3. b  
7: 6....22. a  
12....74. a  
19....268. 1  
8: 1....166. 2  
2....26  
10....224. a  
11....229. 4. b  
19....111. 3. b  
26....74. a  
9: 2....230. 2. a  
8....98. 1. a  
9....53. 2. b, 63. 1.  
a, 96. b  
10....89. (f. a. &  
m. pl.)

- 9: 11....\$ 53. 2. b,  
95. b  
12....89. (f. a. &  
m. pl.)  
13....96. b  
14....89  
24....220. 1. b  
25....174. 5  
29....164. 5, 172. 3  
35....274. 2. b  
38....91. b  
48....75. 1  
53....140. 5  
10: 2....60. 3. b (1)  
4....207. 1. f  
9....243. 3  
14....119. 4  
11: 1....254. 6  
18....99. 3. a  
25....91. b, 119. 1  
37....98. 2  
40....250. 2 (2),  
263. 4  
12: 4....272. 2  
5....230. 3. a  
6....3. 1. a  
13: 2....248. a  
3....16. 1  
5, 7....90. (2 f. a.)  
6....119. 2  
8....93. b, 245. 5.  
b, 266. 3  
12....275. 1. a  
23....273. 1  
14: 1....61. 6. a  
6....245. 5. d  
11....251. 2. b  
15....283. 2. a  
18....61. 6. a  
15: 16....280. 8. a  
16: 5....130. 1. b  
13....112. 3  
14....246. 3. a  
16....27  
25....61. 2  
26....150. 1  
27....271. 1  
28....22. b, 27, 223.  
1. a  
17: 2....71. a, 2  
2. b  
18: 7....94. a, 275.  
29....93. b  
30....4. a  
19: 5....19. 2. a, 89  
11....150. 1 (2)  
22....82. 5. a  
20: 13....46  
15, 17....96. a  
25....224. a  
31....181. 2  
32....24. b  
39....181. 5  
43....24. b  
44....271. 4. b  
21: 9....96. a  
21....39. 3. b  
22....158. 3  
25....258. 3. b

## RUTH.

- 1: 8....\$ 275. 5  
9....80. (f. pl.)  
11....45. 4  
13....25. 71. a (3),  
88. (f. pl.), 91. c  
19....104. g  
20....60. 3. c, 196.  
d

- 2: 8....\$ 88, 88 (2 f.),  
127. 1  
9....88. (pl.), 165.  
3  
14....160. 3  
16....139. 2  
3: 3....86. b (2 f.)  
4....16. 1, 65. 2. a,  
88 (2 f.), 106. a  
12....258. 3. b  
13....119. 3  
15....60. 3. b (2),  
120. 1, 164. 2,  
251. 2. c  
20....220. 1. b  
4: 1....147. 6  
15....104. c, i

## 1 SAMUEL.

- 1: 1....\$ 265. a  
3....219. 1. a  
4....245. 3. b  
6....24. b, 104. f  
8....263. 2  
9....104. d, 172. 4,  
254. 1  
14....88. (2 f.)  
17....63. 2. a  
20....119. 2  
24....104. i  
28....119. 2  
2: 5....24. c  
10....119. 1  
13....203. 5. a  
22....88. (pl.)  
27....91. b  
3: 2....258. 3. a  
4....203. 1. b  
7....263. 1. b  
8....254. 9. b  
19....263. 4  
4: 8....266. 2. a  
12....266. 3  
14....75. 1  
19....148. 2  
6: 10....104. g, 165. 3  
12....88. (3 f. pl.),  
147. 4, 282  
14....246. 3. b  
15....119. 1  
7: 8....119. 1  
8: 19....24. a  
9: 3....270. c  
9....243. 2. a,  
245. 3  
24....245. 5. b  
10: 1-8....100. 1  
4....251. 2. c  
5....266. 3  
6....165. 3, 273.  
3. a  
13....165. 3  
19....250. 2 (2) a  
24....24. b  
12: 5....38. 1. a  
7....91. c  
13....119. 2  
24....94. a  
13: 5....250. 2 (1)  
8....149. 2  
19....86. b (3 pl.)  
21....19. 2. b, 65. a  
14: 1....73. 2. a  
22....94. c  
24....111. 2. d  
29....249. 2. c  
32....157. 3, 172. 4  
33....67. 2 (3) a,  
164. 3

- 14: 36....\$141. 1  
40....276. 3  
15: 1....125. 2  
5....111. 2 c  
6....151. 2  
9....91. e  
19....157. 3, 172. 4  
30....100. 2 a (1)  
16: 4....284  
12....214. 2 b  
15....221. 2 a  
18....246. 3 b, 254.  
6 a, 257. 2  
23....245. 3 a  
17: 12....249. 2 c, 258.  
2 b  
25....24. b, 104. h  
26....73. 2 a, 275.  
3 a  
34....245. 5 d, 265.  
b, 271. 4 b  
35....14. a, 112. 3,  
265. b  
42....172. 4  
47....150. 2  
55....245. 2, 249.  
2 a  
66....249. 2 a  
18: 1....105. a  
6....158. 3  
7....250. 2 (2) a  
9....156. 1  
17....119. 1  
20....243. 2  
22....220. 2 b  
28....104. i  
29....148. 1, 151. 2  
19: 10....249. 2 b  
13, 16....201. 2  
17....104. k  
21....269. a  
22....249. 1 c  
20: 6....119. 1  
13....271. 4 a  
21....89. 4  
28....119. 1  
31....254. 6 a  
38....199. b  
42....250. 2 (2) a  
21: 2....219. 1 b  
3....92. b, 221. 3 a  
7....44  
12....44. a  
14....66. 1 (1), 105.  
a, 174. 4  
15....126. 1  
22: 2....165. 2  
23: 11....94. d  
22....282. a  
24: 14....245. 5 a  
17....280. 1  
19....71. a (2)  
25: 7....94. a  
8....164. 2  
14....157. 3  
18....172. 5, 209.  
3 a  
33....165. 3  
34....88 (3 f.), 167.  
3  
43....250. 2 (2) a  
26: 16....271. 4 b  
22....246. 3 a  
27: 12....119. 1  
28: 7....214. 1 b  
8....89 (f. a. & m.  
pl.)  
10....24. b  
14....60. 3 b (2)  
15....63. 1 c, 97.  
1 b, 164. 5  
28: 24....\$111. 2. b  
30: 1....14. a  
31: 2....94. c  
2 SAMUEL.  
1: 4....\$242. c  
6....91. b, 166. 3  
9....256. c  
10....99. 3 b, 106. a  
16....131. 3  
21....255. 1  
26....166. 1  
2: 19....13. b  
27....65. a  
32....274. 2 b  
3: 2....257. 1  
8....165. 3  
22....276. 2  
4: 6....71. a (8)  
5: 2....164. 2  
6: 1....151. 2  
3....249. 1 b  
5....16. 3 b  
13....282. c  
16....258. 1  
20....282. b  
23....66. 2  
7: 10....114  
8: 18....199. b  
10: 3....253. 2  
11, 17....275. 2 b  
11: 1....11. 1 b  
24....177. 3  
25....245. 5, 271.  
4 a  
12: 1, 4....156. 3  
4....249. 1 c  
14....92. d  
13: 4....280. 1  
31....254. 10  
32....158. 3  
39....253. 1  
14: 2, 3....16. 1  
7....88. 4 a, 168. 3  
10....104. k  
19....57. 2 (1),  
180. a  
30....149. 1, 160. 4  
15: 8....282. b  
12....125. 2  
23....275. 2 b  
30....282. c  
32....273. b  
34....287. 3  
37....215. 1 e  
16: 1....250. 2 (1)  
16....215. 1 e  
17: 9....248. 2 a  
10....140. 4  
12....71. a (1)  
22....223. 1 a  
23....118. 1, 275.  
3 a  
18: 3....113. 2  
18....270. b  
19: 1....281  
14....111. 2 b  
18....224. a  
19....113. 2  
20: 1....257. 2  
4....119. 1  
5....111. 2 d  
9....111. 2 b  
21....95. a  
21: 2....166. 2  
6....60. 3 a, 127.  
2  
9....160. 5, 223. 1.  
a, 250. 2 (2) a  
21: 11....\$271. 4 a  
12....177. 3  
22: 7....142. 2  
24....45. 1  
33....160. 1  
37, 40....238. 1 b  
40....63. 3 a, 111.  
2 c  
41....63. 2 b, 132.  
1  
43....118. 3, 141. 3  
44....199. b  
48....238. 1 b  
23: 1....160. 5  
6....33. 3, 140. 6,  
221. b  
8....199. b  
27....24. b  
24: 12....268. 2  
13....253. 2  
1 KINGS.  
1: 6....\$243. 1  
14....259. 2 a  
15....64. 1, 206. b  
21....87  
27....283. 2 b  
2: 24....105. a  
31....254. 6 b  
3: 8....126. 1  
7....287. b  
15....147. 4  
4: 5....150. 4, 215.  
1 e  
5: 3....253. 2 a  
10....254. 8  
11....280. 2 (2) a  
20....119. 1  
25....63. 2 a  
6: 16....10. a  
19....132. 1  
21....207. 1 c  
38....251. 4 a  
7: 12....249. 1 c  
14....132. 1, 253. 1  
37....220. 1 b  
44....251. 4 a  
8: 1....119. 1  
48....86. b (1 c.)  
9: 11....165. 2  
10: 3....112. 3  
9....254. 8  
12....275. 1 b  
15....254. 3  
11: 1....210. d  
3....275. 1 a  
18....16. 1  
22....24. a  
25....271. 4 b  
39....57. 2 (2) a  
12: 10....221. 5 a  
12....164. 2  
32....257. 3  
13: 7....234. a  
12....75. 2  
20....60. 3 b (2)  
14: 2....71. a (2)  
3....60. 2 a, 127. 1  
6....273. 5  
24....246. 3 a  
25....257. 3  
15: 16....60. 3 a  
23....271. 4  
29....94. b  
33....257. 3, 4  
16: 10....252. 2  
16....247. a  
17....172. 4, 175. 3  
25....172. 4  
16: 26....\$254. 9 a  
29....252. 2 a  
17: 3....100. 1  
14....177. 3  
21....43  
18: 1....252. 1  
12....100. 2 a (1)  
13....104. g  
30....131. 3  
32....273. 3  
42....175. 3  
43....254. 9 a,  
274. 2 d  
44....104. b  
19: 2....275. 3 a  
4....274. 2 c  
7....38. 1 a  
10....92. d  
11....275. 1 c  
15....63. 2 (2) b,  
219. 1  
19....251. 4 a  
20....98. 1 a  
20: 9....39. 4  
13....229. 1 b  
27....96. a, 161. 4  
35....172. 3  
39....91. b  
21: 1....45. 1  
8....46  
29....164. 2  
22: 12....126. 1  
23....249. 2 b  
25....165. 1  
27....253. 2 a,  
270. c  
35....147. 4  
54....119. 1  
2 KINGS.  
1: 2....\$249. 2 c,  
283. 1  
6....36. 2, 39. 4  
7....75. 1  
10....172. 4  
10, 14....250. 2  
(2) a  
16....39. 4  
2: 1....16. 3 b  
10....93. c  
11....16. 3 b  
16....208. 3 c  
21....165. 2  
22....165. 3  
24....251. 2 b  
23....119. 1  
3: 4....253. 2 a  
25....65. b, 111. 1  
27....263. 1  
4: 7....220. 1 b  
16, 23....71. a, 2  
24....131. 1  
25....73. 2 a  
32....95. a  
5: 1....39. 1 a  
3....112. 3  
6....104. f  
7....204. 9 b  
9....257  
18....46, 176. 1  
6: 5....271. 4 b  
8....220. 2 a  
10....252. 4  
11....74. a  
18....98. 2, 207.  
1 a  
19....88 (pl.)  
22....230. 3  
23....172. 4

6: 32....\$24. b  
 7: 12....165. 1  
 13....246. 3. a  
 8: 1....71. a (2)  
 8....249. 2. c  
 12....126. 1  
 13....75. 1  
 21....11. 1. b, 90  
 9: 17....196. b  
 25....220. 1. b  
 37....172. 1  
 10: 14....118. 3  
 30....139. 4  
 11: 4....199. b  
 13....199. a  
 12: 1....252. 2. b  
 8....216. 1. a  
 9....60. 3. c, 132. 2  
 10....250. 1. a  
 13: 6....194. 2  
 14....263. 1  
 15: 1....252. 2. a  
 10....19. 2  
 18....246. 2. a  
 16: 7....156. 2  
 17....253. 2  
 17: 13....39. 4. a  
 36....39. 4  
 18: 23....119. 1  
 30....126. 1. 271.  
 4. a  
 19: 4....285. 1  
 23....254. 2. a  
 25....175. 2  
 29....131. 3  
 22: 19....106. a  
 23: 1....251. 2. b  
 17....73. 2. a, 246.  
 3. a  
 25: 17....251. 2. b  
 29....177. 3

## 1 CHRONICLES.

2: 13....\$57. 2 (1)  
 16....13. b  
 3: 5....149. 1  
 4: 10....100. 2. a (1)  
 5: 20....74. a  
 12: 1....14. a  
 2....150. 1, 180. a  
 14....260. 2 (2)  
 20....14. a  
 13: 3....104. 1  
 12....51. 2  
 16: 24....94. c, 180. a  
 27....180. a, 246.  
 3. a  
 17: 4....266. 3. a  
 20: 2....254. 5  
 8....73. a, 149. 1  
 21: 13....259. 2  
 22: 14....250. 2 (3)  
 23: 6....59. a  
 24: 3....59. a, 113. 1  
 28....275. 1. c  
 25: 19....251. 4. a  
 26: 28....245. 5. b  
 27: 15....251. 4. a  
 28: 1....36. 1  
 6....249. 1. a  
 29: 17....245. 5. b  
 18....125. 1

## 2 CHRONICLES.

1: 4....\$245. 5. b  
 10....164. b  
 2: 7....14. a, 254. 3

3: 3....\$247. a  
 5: 2....119. 1  
 12....180. a  
 6: 42....98. 1  
 7: 6....94. e  
 8: 16....246. 3. a  
 18....13. a  
 10: 7....231. 5. a  
 10....19. 2  
 15: 8....246. 8. a  
 16: 7. 8....119. 1  
 12....177. 3  
 17: 11....62. 2. b, 209.  
 2. d  
 12....282. c  
 13....275. 1. c  
 18: 22....249. 2. b  
 23....38. 4. a  
 19: 2....112. 5. c  
 20: 7....105. a  
 35....96. a  
 21: 17....125. 1, 260.  
 2 (2)  
 22: 5....53. 2. a  
 11....39. 1. a  
 23: 19....242  
 24: 18....249. 2. b  
 25: 4....254. 7  
 26: 15....148. 1, 177. 3  
 17....251. 2. b  
 19....119. 3  
 21....108. a, 4  
 28: 23....94. e  
 29: 31....65. b  
 36....245. 5. b  
 31: 7....148. 1  
 14....219. 1. a  
 32: 15....256. c  
 30....150. 2 (p.  
 182)  
 33: 19....109. c  
 34: 4....126. 1  
 5....220. 1. b  
 6....43. b  
 35: 13....57. 1

## EZRA.

3: 11....\$95. c, 150. 5  
 7: 26....39. 4  
 8: 18....20  
 23....39. 3  
 25....98. 1. a, 207.  
 1. b, 245. 5. b  
 26....98. 1. a  
 29....240. 3. a  
 31....99. 8  
 10: 14....245. 5. b  
 16....122. 2, 141. 1  
 17....245. 5. b

## NEHEMIAH.

1: 4....\$125. 2  
 7....282. b  
 2: 4....111. 2. e  
 7....111. 2. b  
 12....39. 4  
 18....4. a, 164. 5  
 3: 13....63. 2. b, 62. 1  
 20....94. a  
 33....274. 1  
 34....210. c  
 4: 7....216. 2. a  
 5: 8....255. 1  
 14....65. a  
 16....112. 3  
 6: 6....177. 1  
 8....57. 2 (3) a,  
 164. 3

6: 11....\$283. a  
 7: 34....251. 8  
 8: 2....166. 4  
 5....106. a, 125. 2  
 9: 5....161. 4  
 6....71. a (2)  
 18....63. 1. a  
 19....249. 1  
 26....63. 1. a  
 28....249. 1. a  
 32....271. 4. a  
 35....249. 1. c  
 10: 39....94. b, 113. 2  
 11: 17....150. 2  
 12: 44....39. 3. b  
 13: 13....111. 2. d  
 16....11. 1. a  
 23....210. d

## ESTHER.

2: 8....\$126. 1  
 9....207. 2. d  
 4: 3....150. 5  
 4....161. 2  
 14....127. 1  
 16....276. 2  
 7: 5....82. 1. a (1)  
 8: 6....269  
 15....256  
 9: 4....282. c  
 27....86. b (3 pl.)

## JOB.

1: 3....\$250. 2 (2),  
 250. 2 (1)  
 5....263. 4, 274.  
 2. d  
 6....245. 8. b  
 7....45. 1  
 10....71. a (2)  
 11....45. 4, 131. 3  
 14....220. 1. b, 258.  
 8  
 21....164. 2  
 2: 3....36. 1. a  
 5....45. 4  
 7....46  
 10....248. a  
 3: 3....293. 5  
 8....297. 6  
 11....293. 5  
 13....293. 1  
 25....168. a, 172. 3  
 4: 2....283. 1. a  
 4....200. e  
 6....287. 3  
 19....285. 1  
 5: 7....98. b, 287. 1  
 8....263. 1  
 16....61. 6. a  
 18....165. 3  
 6: 2....268. 1  
 16....96. b  
 22....60. 3. b (2),  
 119. 4  
 26....126. 1  
 7: 3....243. 2. b  
 5....119. 1, 139. 3  
 14....104. b, 106. b  
 18....106. b  
 8: 8....67. 2 (2) a,  
 227. 1. a  
 21....165. 1  
 9: 2....22. b  
 6....68 (pl.)  
 15....92. b

9: 18....\$24. b, 105. a,  
 190. a  
 30....121. 1  
 34....105. b  
 10: 12....19. 2  
 22....61. 6. a  
 11: 3....94. a  
 12....139. 3  
 15....160. 5  
 17....97. 1. a, 260.  
 2 (2) c  
 12: 14....111. 1  
 21....282. c  
 13: 9....24. c  
 15....83. b  
 21....119. 1  
 27....264. a  
 14: 1....254. 9. b  
 19....112. 8, 275. 4  
 15: 7....227. 1. a  
 11....260. 2 (2) b  
 18....121. 2  
 22....172. 5  
 16: 5....104. a  
 11....147. 8  
 12....161. 2  
 13....126. 1, 216.  
 1. b  
 16....60. 8. b (2)  
 19....19. 2  
 17: 2....24. b  
 3....126. 1  
 10....215. 1. c  
 16....88 (8 fl. pl.)  
 18: 2....54. 3  
 4....91. b, 230. 2  
 19: 2....105. c  
 3....94. c, 252. 4  
 7....113. 1  
 15....105. e  
 16....45. 4  
 17....139. 2  
 23....88 (pl.), 141.  
 1  
 29....74. 74. a  
 4....168. 8  
 8....189. 3  
 17....255. 8. a  
 24....112. 5. c  
 26....60. 3. c, 93. a  
 111. 2. e  
 28....140. 2  
 21: 5....140. 5  
 13....24. c  
 18....104. f  
 24....88 (pl.)  
 22: 8....283. 2  
 20....220. 1. b  
 21....88 (3. f.), 94  
 a, 167. 8  
 23: 3....269. b  
 9....34  
 11....79. 3. a  
 17....86. b (2 m.)  
 24: 14....83. b  
 19....285. 3  
 21....160. 2  
 24....189. 1  
 25....264. a  
 33....220. 2. c  
 25: 3....220. 1. b  
 26: 9....180. a  
 11....161. 4  
 27: 3....256. c  
 4....92. e  
 12....271. 8  
 83....220. 2. c  
 28: 12....245. 5  
 29: 8....139. 2  
 6....53. 8. b  
 14....105. d



- 29: 21....\$24. c  
30: 8....24. b  
28....99. 3. b  
31: 5....157. 3  
15....61. 3, 105. b,  
161. 3.  
18....273. 3. a  
22....27  
24....60. 1. a  
32: 2....269. b  
10....125. 1  
11....53. 2. a, 111.  
2. c  
18....164. 2  
33: 5....111. 3. a  
9....71. a (1)  
13....168. 1  
21....26, 121. 1  
25....180. a  
27....158. 2  
30....150. 2  
34: 5....65. a  
18....61. 6. a  
18....112. 1  
22....91. b  
25....216. 1. a  
35: 11....63. 3. a, 111.  
2. c  
37: 6....177. 1  
12....61. 6. a  
24....104. h  
38: 1....4. a  
12....86. b (2 m.)  
24....60. 4. a, 113. 1  
35....230. 2. a  
39: 2....104. g  
3....161. 2  
4....112. 5. c  
24....165. 2  
40: 2....298. 1. a  
21, 22....208. 3. a  
22....221. 6. b  
41: 1....160. 5  
2....105. b  
17....131. 4, 164. 2  
25....172. 5  
26....43. 43. a  
42: 2....86. b (1. c.)  
13....223. 1. a
- PSALMS.  
1: 1....\$245. 2  
2: 2....247  
3....45. 4, 97. 1  
7....71. a (2)  
12....35. 1, 271. 4  
3: 2....141. 1  
3....61. 6. a  
8....273. 2  
4: 3....111. 2. e  
7....3. 1. a, 131. 3,  
165. 1  
5: 9....81. b, 150. 1  
11....42  
12....112. 5. c, 254.  
9. b  
18....31. b  
6: 3....42  
4....71. a. 2  
7: 6....31. b, 60. 2. a,  
114  
10....263. 1. a  
17....254. 9. a  
8: 2....132. 1  
3....94. b  
5....199. e  
9: 14....141. 1  
15....220. 2. a  
16....285. 3
- 9: 17....\$149. 1  
18....219. 1. a  
19....126. 1  
10: 2....31. a, 286  
5....31. b  
8, 10....209. 1. a  
12....131. 3  
13, 14....31. b  
11: 1....257. 1  
7....220. 2. c, 275.  
3. a  
12: 3....280. 2  
4....119. 1  
8....73. 1, 249. 2. b  
13: 4....271. 3  
5....104. h  
16: 5....19. 2. a, 90,  
161. 3  
17: 3....139. 2  
9....203. 5. a  
18: 6....104. i  
10....147. 5  
15....82. 1. a (3)  
21....21. 1  
27....142. 2  
41....132. 1  
19: 6....249. 1  
8....254. 9. b  
14....11. 1. b  
20: 4....63. 1. c, 97.  
1. a, b  
9....243. 1  
22: 2....104. f  
9....42  
10....157. 1  
17....156. 3, 199. b  
22....272. 3  
32....266. 3  
23: 6....148. 2, 267. d  
24: 14....131. 3  
25: ....6. 7. 2. a  
27....71. a. 2  
26: 2....96. 1. a  
4....112. 3  
27: 10....112. 3  
13....4. a  
28: 7....150. 2  
29: 9....111. 1  
30: 4....13. a  
8....221. 6. b  
13....105. b  
31: 10....31. a  
14....31. b  
24....119. 4  
32: 1....165. 3  
10....249. 1. a  
33: 5....266. 1  
34: ....6. 7. 2. a  
35: 8....106. a  
10....19. 2. a, 22.  
b, 215. 1. c  
19....102. 3  
25....127. 2  
36: 13....121. 1  
37: ....6  
9....91. b  
15....24. b  
23....161. 4  
38: 3....131. 1  
11....92. a  
21....19. 2. a  
39: 2....97. 1  
5....75. 1  
14....35. 2, 175. 4  
40: 13....71. a (2)  
41: 5....119. 3, 164. 6  
42: 9....220. 1. b  
10....171. 2. b  
44: 5....258. 2  
13, 21....127. 2  
27....61. 6. a
- 45: 3....\$92. a  
9....199. b  
10....14. a, 24. b  
47: 5....43. a  
10....112. 5. c  
49: 9....55. 1  
50: 21....112. 3, 282. b  
23....105. b  
51: 6....263. 1  
7....121. 2  
53: 6....220. 1. b  
55: 10....92. c  
16....164. 2  
18....274. 2. a  
19, 22....19. 2. a  
22....141. 1  
57: 2....172. 1, 275.  
1. a  
9....247. b  
58: 2....88 (pl.)  
4....156. 2  
7....181. 3  
8....139. 3  
9....24. b, 214.  
1. b  
12....275. 3. a  
60: 2....43. a  
4....165. 1  
5....263. 2. a  
13....287. 1  
61: 1....196. b  
62: 4....93. a, bis  
10....260. 2 (2) c  
12....252. 4  
63: 2....275. 1. c  
4....105. c  
8....61. 6. a  
64: 7....54. 3  
65: 7....112. 5. c  
10....104. h, 105. b  
66: 4....275. 2. b  
12....114  
68: 3....91. b, 131. 2,  
5, 140. 4  
5....111. 3. a  
8....119. 3  
18....21. 1  
21....231. 3. a  
69: 10....22. a, 104. i,  
216. 2. a  
19....98. 1. a  
24....119. 1  
70: 6....71. a. 2  
71: 6....157. 1  
7....256. b  
12....158. 2  
23....88. (f. pl.)  
72: 15....105. b  
17....159. 3, 247  
20....93. a  
73: 2....172. 1  
10....254. 6. b  
16....99. 3. b  
27....86. b (2 m.)  
74: 4....220. 2. a  
5....19. 2. a  
8....105. a  
10....119. 1  
17....11. 1. b  
19....196. b  
75: 11....161. 4  
76: 3....203. 5. c  
4....22. a, 126. 2,  
216. 2. a  
77: 6....96. a  
2....112. 3  
4....172. 3  
10....139. 2  
18....92. b  
20....24. b  
78: 9....255. 3. a
- 75: 63....\$93. b  
65....141. 6. e  
80: 3....61. 6. a  
5, 8....253. 2. b  
6....112. 3  
11....93. a  
14....4. a, 180. a  
15....253. 2. b  
16....4. a, 189. 2  
19....157. 3  
20....253. 2. b  
81: 3....45. 5. a  
11....119. 1, 246.  
2. b  
17....279  
84: 2....200. e  
96: 2....19. 2, 126. 1  
88: 17....24. b, 92. a  
89: 2....216. 2. a  
8....111. 3. b  
9....253. 2. b  
10....131. 4  
40....272. 3  
44....104. j  
45....24. b, 86. b  
(2 m.)  
51....249. 1. a  
52....24. b, 216.  
2. a  
90: 2....263. 1. b  
10....22. a  
91: 6....140. 1  
12....105. c  
92: 2....242. b  
16....61. 6. a  
93: 1....126. 2  
5....174. 1  
94: 1....94. d  
9....126. 1  
17....61. 6. a  
19....141. 6  
20....93. a, 111.  
2. e  
101: 5....92. b, 93. a  
102: 5....14. a  
14....139. 2  
19....266. 3  
103: 3, 4....220. 2. c  
4....104. c, 246.  
2. b  
5....275. 3  
7....263. 5  
13....110. 1, 262. 3  
104: 8....286  
18....249. 1. c  
26....119. 1  
28....88 (pl.)  
29....111. 2. b,  
151. 2  
105: 15....264  
28....99. 3  
106: 25....114  
47....126. 1  
107: 20....199. d  
27....126. 1  
109: 13....173. 3  
23....112. 5. c  
110: 4....61. 6. a  
111: ....6  
112: ....6  
118: 5-9....61. 6. a  
6....218  
114: 8....61. 6. a  
115: 17....242  
116: 6....141. 2, 150. 2  
12....220. 2. c  
15....61. 6. a  
19....220. 1. b  
118: 10....105. a  
11....139. 1  
18....92. d, 104. a

118: 23....\$166.1  
 119: ....6  
 18....98.2  
 22....139.2  
 43....60.4 a  
 47....141.6  
 71....126.1  
 101....165.2  
 117....172.3  
 129....104. i  
 133....97.2  
 137....275.1. a  
 139....24. b  
 155....275.1. a  
 122-124: ....74. a  
 122: 4....274.2. e  
 123: 1....61.6. a  
 4....246.3. a  
 124: 4....61.6. a  
 3....61.6. a  
 5....79.3. a  
 127: 2....196. d, 254.  
 9. b  
 129: ....74. a  
 3....243.2. a  
 86....114  
 132: 1....174.6  
 6....127.2  
 12....65. a, 220.  
 2. a  
 133: 1....24. a  
 134-137....74. a  
 134: 2....220.2. b,  
 273.2  
 135: 7....94. e, 165.2  
 137: 6....104. c  
 138: 6....147.2  
 139: 1....104. f, 147.5  
 2....158.1  
 5....220.1. b  
 8....53.3. b, 88  
 (1. c), 161.2  
 19....83. b  
 20....57.2 (3) a,  
 86. b (3 pl.),  
 164.3  
 140: 10....172.3  
 13....86. b (1 c.)  
 141: 3....24. b, 98.1. a  
 5....111.1, 164.2  
 8....60.4. a  
 143: 3....165.2  
 6....272.2. b  
 ....74. a  
 144: 2....199. b  
 ....6  
 8....215.1. c  
 10....104. b  
 147: 1....92. d  
 149: 5....112.5. c

## PROVERBS.

1: 10....\$111.2. b,  
 177.3  
 20....97.1. a  
 22....31. b, 60.3.  
 c, 111.2. e  
 28....105. c  
 2: 11....104. b  
 3: 3....125.1  
 12....43. a  
 17....258.1  
 4: 6....118.3  
 13....24. b, 106. b  
 16....88  
 25....150.1  
 5: 22....105. c  
 6: 3....49

6: 11....\$11.1. a  
 21....104. f  
 27....118.4  
 7: 13....141.1  
 14....53.2. a  
 8: 3....31. a, 97.1. a  
 11....260.1  
 13....166.2  
 15....88  
 17....53.2. a, 111.  
 2. b  
 25....263.1. b  
 27, 29....141.3  
 10: 3....111.1  
 4....11.1. a, 156.3  
 11: 7....208.3. c  
 25....150.5  
 12: 25....197. b  
 13: 23....156.3  
 14: 3....105. d  
 10....60.4. a, 119.1  
 34....263.3  
 15: 1....24. a, 60.4. a  
 9....112.5. c  
 16: 4....246.2. a  
 17: 4....111.2. c, 140.  
 5  
 10....131.1  
 14....126.1, 131.3  
 26....242  
 18: 5....267. d  
 19: 7....19.2. a, 215.  
 1. c  
 13....216.1. d  
 19....215.1. c  
 24....61.1  
 25....94. d  
 20: 16....111.3. a  
 21: 8....56.2  
 13....254.9. a  
 15....267. a  
 22....63.1. a  
 22: 11....215.1. c  
 21....253.2  
 24....60.4. a  
 23: 1....158.3  
 12....243.2  
 24....158.2.3  
 27....207.1. c  
 24: 2....92. e  
 7....156.3  
 14....97.1. b, 148.3  
 17....91. b, 231.5. a  
 23....94. b  
 31....93. a, 207.2.  
 d, 271.1  
 25: 6....126.2  
 7....60.3. b (1)  
 9....174.4  
 11....10. a  
 17....127.2  
 19....90  
 26: 7....141.1  
 18....141.6  
 21....141.6  
 27: 10....215.1. c  
 15....83. c (2)  
 17....140.1  
 25....24. b, 216.2. a  
 28: 6.18....203.3.  
 21....94. b  
 29: 6....140.1  
 30: 4....65. b  
 6....22. b, 66.1 (2)  
 a, 151.2  
 8....11.1. a  
 9....65. a  
 17....14. a, 24. b,  
 57.2 (8) a

30: 25....\$200. e  
 31....229.1. a  
 31: 3....199. a  
 10-31....6  
 12....104. i  
 31....247. a

## ECCLESIASTES.

1: 4....\$266.1  
 9....256. c  
 15....161.4  
 17....3.1. a  
 18....90  
 2: 5....207.1. a  
 7....275.1. c  
 8....280.3. a  
 13....57.2 (3) a,  
 231.3. b  
 15....260.2 (2) a,  
 19....230.4, 283.  
 2. a  
 22....74, 177.1  
 3: 2, 4....267. b  
 17....245.5. a  
 18....74, 139.2  
 4: 2....268.1. a  
 9....251.4  
 12....105. a  
 14....63.2. a, 111.  
 2. c  
 5: 5....113.2  
 7....88.1. a, 201.2  
 8....112.5. c  
 7: 16....82.5. a  
 22....71. a (2)  
 24....280.3  
 25....273.4  
 26....91. b, 165.2  
 8: 1....177.3  
 9....268.1  
 12....165.2  
 9: 1....139.2, 216.  
 1. a  
 12....59. a, 93. e  
 18....165.2  
 10: 5....164.3  
 10....121.2  
 17....220.2. c  
 11: 3....177.1  
 6....75.2  
 12: 1....201.2  
 4....87  
 5....11.1. a, 122.  
 2, 140.5  
 6....140.1, 2  
 11....19.2. b, 65. a

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1: 6....\$105. e, 141.  
 1, 207.1. a  
 7....45.5. a, 74.  
 209.1. a  
 8....24. b, 260.2 (2)  
 10....174.1  
 2: 5....254.7  
 10....221.2. b  
 15....60.3. b (2),  
 119.4  
 3: 1....45.5. a  
 11....148.3, 164.3  
 4: 1....254.4  
 2....220.1. b  
 5....216.1. c  
 9....104. k  
 5: 2....57.2 (3) a,  
 60.4. a

5: 3....\$105. d  
 9....104. k  
 12....57.2 (3) a  
 5....45.5. a  
 6....220.1. b  
 9....105. e, 275. f  
 11....141.1  
 7: 3....221.6. b  
 4....216.1. c  
 8....210. e  
 13....141.1  
 8: 2....199. b  
 5....104. i  
 6....22. a, 216.2. a

## ISAIAH.

1: 3....\$262.3  
 5....256. c  
 6....60.2. a, 166.2  
 9....262.1  
 11....271.1  
 15....104. h, 119.1  
 16....64.4. a, 82.  
 5. a  
 17....185.2. c,  
 267. c  
 18....245.5. d  
 21....33.1, 61.6. a,  
 218  
 22....245.5  
 24....245.4  
 29....279  
 31....60.3. b (2)  
 2: 2....265. b  
 4....207.1. a  
 20....43. b, 207.1.  
 a, 256  
 3: 1....280.3. a  
 9....273.3. a  
 15....24. a, 75.1  
 16....172.5, 209.3. a  
 24....53.3. a  
 4: 4....262.1  
 5: 10....22. a, 216.2. a  
 19....97.1, 97.1. a  
 20....19. a  
 23....276.6  
 28....24. b  
 6: 1....265. a  
 2....203.5. a  
 5....254.10  
 9....56.3. a, 175.4  
 12....119.1  
 13....92. d  
 7: 2....157.1  
 4....91. b  
 11....119.3, 126.1  
 14....166.1  
 15....287. c  
 19....156.4  
 25....274.2. e  
 8: 2....22. b  
 11....104. a  
 17....100.2. a (1)  
 23....61.6. a  
 9: 3....24. b, 221.5. a  
 4....142.1  
 6....4. a  
 12....246.2. b  
 17....45.2  
 10: 1....207.2. a,  
 247. b  
 9....22. b  
 10....260.2 (2) c  
 12....255.3  
 13....11.1. b, 57.2.  
 (3. a, 92. b, 174.  
 1, 231.3. b

- 10: 14...\$245.5. d  
16...147.4  
17...221.5. b  
27...24. b  
34...19. 1, 45. 2  
11: 2...100. 2. a (2),  
156. 4  
8...141. 6  
15...60. 3. a  
13: 8...65. b  
16...91. c  
18...92. c  
20...53. 3. a, 111.  
2. c  
14: 6...114  
11...150. 5  
19...95. a  
28...57. 2 (2) a,  
94. b, 161. 2  
31...119. 4  
15: 5...142. 2, 161. 2  
16: 8...277  
9...168. a, 174. 4  
10...86. b (2 m.),  
161. 4  
17: 8...229. 3. a  
11...156. 2, 161. 2  
14...189. 2  
18: 2...139. 3  
4...98. 1. a  
5...65. a  
19: 3...141. 1  
4...275. 3  
6...24. c, 94. a,  
180. a  
9...199. c  
17...111. a, 196. d  
21...92. c  
20: 4...199. c  
21: 3...207. 1. a  
9...262. 4  
12...112. 1, 172. 1,  
177. 3, 247  
14...111. 2. c  
22: 1...254. 6  
5...161. 2  
10...25  
11...221. 7. a  
17...161. 2  
19...45. 3, 111. 1  
21...221. 3. a  
24...254. 6. b  
23: 9...254. 2  
11...54. 3, 94. b,  
221. 6. b  
13...249. 2. a  
17, 18...220. 1. b  
18...118. 1  
24: 2...165. 2, 246.  
2. a  
3...140. 3, 4  
19...139. 2, 282. a  
20...82. 1. a (1)  
25: 1...104. h  
6...209. 1. a  
10...159. 2  
11...119. 1  
26: 5...105. a, b  
11...254. 9. a  
16...86. b (3 pl.)  
19...221. 2. b  
20...172. 3  
27: 3...106. d  
4...127. 3  
8...24. a  
11...88 (3 f. pl.)  
12...223. 1. a  
28: 3...88 (3 f. pl.),  
91. c  
6...60. 3. a  
28: 10...\$280. 2  
12...86. b (3 pl.)  
13...280. 2  
16...150. 5, 279. a  
21...249. 1. a  
27...113. 1  
28...282. a  
29: 1...131. 2  
7...165. 3  
9...141. 6  
14...90, 279. a  
16...283. 2. b  
21...86. b (3 pl.)  
22...156. 1  
30: 2...157. 1  
5...157. 3  
11...79. 3. a, 282. a  
12...19. 2, 119. 3  
18...106. a, 119. 1,  
139. 2  
19...104. b, 106. a,  
141. 3  
21...180. a, 268. 1  
23...273. 3  
28...160. 4  
29...96. b  
31: 4...22. a, 43  
32: 1...88  
11...275. 1. a  
33: 1...24. b, 87, 131.  
2, 141. 3, 268. 3. a  
6...255. 2  
7...24. a  
9...82. 1. a (1)  
10...82. 5. a  
12...24. c, 149. 1  
15...271. 2  
21...56. 1  
34: 4...140. 2, 245.  
5. d  
6...96. a  
11...21. 1, 229. 4. b  
17...104. i  
35: 1...55. 1, 88 (pl.),  
158. 2  
7...275. 4  
36: 8...35. 1, 246. 3. a  
9...250. 1. a  
15...271. 4. a  
37: 23...270. c  
32...254. 9. a  
38: 5...90, 279. a  
14...19. 2  
16...256. c  
40: 1...263. 2  
7...22. b, 35. 1  
12...216. 1. c  
17...280. 2 (2) c  
21...263. 2  
24...92. b  
30...147. 4  
31...246. 5  
41: 7...90, 270. b  
8...285. 1  
14...254. 3  
23...97. 2. a, 172. 8  
24...280. 2 (2) c  
42: 4...140. 1  
5...126. 1, 221.  
7. b  
6...97. 2. a  
11...156. 1  
22...65. a  
24...267. c  
43: 5...106. b  
8...94. d  
9...91. d  
23...112. 3  
44: 2...105. b, 193.  
3. b  
44: 8...\$147. 8  
13...19. 2, 60. 3. b  
(2), 120. 1  
16...141. 2  
17...13. a  
18...156. 2  
21...102. 2  
27...111. 3. a  
45: 1...139. 2  
11...118. 3  
47: 1...269. b  
2...88 (f. s. & m.  
pl.), 111. 3. a  
5...269. b  
10...102. 3, 104. c  
12...285. 2. a  
13...220. 2. a  
14...104. i  
48: 7...104. g  
8...87  
11...39. 1. a  
49: 8...207. 1. a  
18...65. b  
26...112. 3, 278. 1  
51: 14...126. 1  
15...126. 1  
20...67. 2 (3) a  
21...265. 2  
52: 5...96. a, b, 122.  
2, 131. 6, 160. 2  
7...174. 1  
11...140. 4  
14...60. 3. b (2)  
53: 2...111. 1  
3...94. e  
4...254. 9. b, 262. 4  
5...60. 2. a, 142. 1  
10...175. 1  
11...249. 1. a  
54: 1...207. 1. a  
5...201. 2  
6...104. c  
9...125. 2  
12...22. b  
55: 5...104. b  
11...273. 3  
56: 3...105. a, 245.  
5. b  
12...164. 5  
57: 5...140. 2  
6...24. b  
8...88 (2 f.)  
13...119. 3  
58: 8...24. b, 131. 2  
216. 2. a  
9...125. 2  
10...216. 1. b  
59: 8...83. c (2),  
122. 2  
5...112. 3, 166. 4,  
196. d  
10...189  
12...127. 2  
13...92. b, d, 174. 1  
16...104. i  
17...172. 4  
60: 1...167. 2  
4...88 (f. pl.)  
7...105. c  
9...104. c  
10...105. c  
61: 1...43. b  
62: 2...106. d  
3...16. 1  
63: 3...94. a, 119. 1  
16...106. a  
19...86. a  
64: 2...86. a  
5...132. 3  
6...161. 3  
64: 8...\$94. d  
10...139. 1  
65: 20...165. 2, 248  
24...263. 1. b  
66: 12...142. 1  
13...45. 5  
20...39. 1. a  
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1: 5...\$105. d  
11...266. 2  
2: 11...11. 1. b, 230. 3  
12...111. 3. a  
19...106. e  
21...220. 1. b, 249.  
1. b  
24...105. c  
27...104. k  
34...277  
36...111. 2. b  
3: 3...267. b  
5...86. b (2 f.),  
181. 2  
6...172. 3  
7...249. 1. a  
8...60. 3. b (2),  
207. 1. a  
10...249. 1. a  
11...207. 1. a  
22...177. 3  
4: 3...158. 2  
7...24. b, 221. 5. a  
13...141. 1  
19...86. b (2 f.)  
30...71. a (2),  
275. 5  
31...156. 1  
5: 6...141. 1  
7...75. 2, 125. 1  
13...245. 5. b  
22...56. 1, 105. b, c  
26...139. 2  
6: 27...185. 2. c  
7: 4...280. 3. b  
10...65. a  
13...282  
27...104. b  
29...141. 1  
8: 11...165. 3  
22...230. 2  
9: 2...94. c  
17...118. 4  
19...220. 1. b  
10: 5...57. 2 (3) a, 86.  
b (3 pl.), 164. 3  
12...88  
17...89 (f. s. & m.  
pl.)  
11: 15...220. 1. b  
12: 5...94. a  
9...229. 3  
10...121. 2  
17...92. d  
13: 5...127. 1  
7...147. 2  
13...36. 1  
19...172. 1, 275.  
2. b  
21...60. 3. b (1),  
86. b (2 f.)  
25...60. 2. a  
15: 8...119. 1  
10...93 (pl.), 104.  
k  
15...108. b  
17...112. 5. c  
16: 16...168. 1, 249.  
1. a

- 17: 3....\$221. 6. b  
4....80. c (2 m.),  
112. 3  
17....172. 3  
18....94. d  
18: 23....46, 172. 3,  
175. 3  
19: 11....165. 1  
20: 9....22. b  
21: 3....88 (pl.)  
4....39. 4  
13....131. 1  
22: 3....185. 2. c  
6....13. b  
14....161. 4, 199. c  
15....94. a  
20....234. a  
23....61. 6. a, 86.  
b (2 f.) 90 (2 f.  
e.), 140. 2  
24....105. b  
26....104. i  
29....280. 3. b  
23: 13....131. 6  
23....254. 6. b  
29....161. 2  
87....104. b  
39....177. 3  
24: 2....91. c  
25: 3....94. b  
16....96. a  
26....246. 3. a  
34....161. 5  
36....57. 2 (3) a,  
234. c  
26: 9....165. 3  
21....44. b  
27: 3....249. 1. c  
18....156. 2  
20....13. a  
23: 16....245. 3. b  
29: 8....94. c, 112. 5. c  
23....229. 1. a  
25....220. 1. b  
27....24. b  
30: 16....139. 3  
19....276. 1  
31: 12....87, 119. 3  
18....273. 4  
21....249. 2. b  
32....112. 3  
33....10. 3. b, 105. d  
38....46  
32: 4....91. b, 131. 5  
9....98. 1. a  
12....246. 3. a  
14....249. 1. c  
33....92. d  
36....164. 2  
37....10. a  
44....268. 1  
33: 8....13. a  
24....45. 1  
26....11. 1. b  
34: 1....44. a  
36: 16....272. 3  
23....261. 1  
37: 12....113. 2  
14....266  
16....209. 3. a  
38: 9....270. c  
12....56. 4  
14....249. 1. c  
39: 18....92. d  
40: 1....57. 2 (2) a  
3....249. 1. c  
41: 6....282. c  
42: 2....175. 2  
6....49, 71. a (1)  
10....53. 2. b, 148. 2  
44: 18....\$271. 1  
19....104. e  
23....166. 1  
25....160. 4  
46: 7, 8....122. 2  
8....96. a, 111. 2. d  
11....86. b (2 f.)  
20....43. b  
48: 11....169. 1  
19....280. 3. a  
32....246. 3. a  
49: 3....54. 4. a, 82.  
5. a  
8....95. d  
10....165. 1, 262. 4  
11....88 (3 f. pl.),  
98. 1  
15, 17....275. 2. b  
18....45. 4  
20....140. 5  
24....104. i, 275. 4  
28....141. 1  
37....86. b (2 m.),  
112. 3, 6. c, 139. 3  
50: 3....156. 2  
5....71. a (3),  
91. d  
6....275. 2  
11....196. d  
20....165. 2  
23....91. a  
27....111. 3. a  
34....94. b, 114,  
158. 3  
44....105. b  
51: 3....46  
9....165. 2. 3  
13....90 (2 f. a.)  
80....24. c  
33....94. b  
34....165. 2  
50....151. 1  
58....24. c, 149. 1  
52: 13....254. 6. b
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- 1: ....\$6  
1: 1....33. 1, 61. 6. a,  
218  
4....149. 1, 199. a  
8....141. 3  
12....142. 1  
16....207. 1. a, 209.  
1. a, 271. 1  
17....272. 2. b  
20....60. 3. b (2),  
92. a  
2: ....6  
2: 8....126. 1  
11....92. a, 113. 1,  
2. 115  
16, 16....74. a  
3: ....6  
3: 12....196. d  
14....199. b  
22....54. 3, 216.  
2. a  
33....150. 2 (p. 182)  
42....71. a (1)  
45....267. c  
48....147. 2  
53....53. 3. a, 150.  
2 (p. 182)  
58....158. 1  
4: ....6  
4: 1....96. b, 177. 3  
3....43. b  
9....39. 3. b, 45. 5. a
- 4: 14....\$83. c. 2, 122.  
2  
17....236. 2  
5: 6....160. 5
- EZEKIEL.**
- 1: 4....\$53. 2. a  
6....203. 5. a  
11....220. 2. c  
14....179. 1. a, 268.  
1. a  
2: 10....53. 2. a, 53. 3. a  
3: 7....254. 10  
15....189. 3  
20....88 (f. pl.)  
4: 3....54. 1  
9....199. a  
12....157. 3  
5: 12....220. 1. b  
13....121. 3, 131. 6  
16....119. 1  
6: 3....208. 3. c  
6....147. 4  
8....173. 2  
11....98. 2  
14....280. 3. a  
16....118. 4  
7: 17....203. 5. a  
24....141. 1, 216.  
2. a  
25....196. c  
27....118. 4  
8: 2....66. 2 (2) a  
3....165. 3  
6....75. 1, 119. 3  
16....90 (2 m. pl.),  
176. 1  
9: 2....249. 1. c  
8....120. 2  
10....254. 9. b  
10: 17....157. 1  
13: 2....207. 1. b, 255.  
1  
8....199. c  
11....71. a (2)  
17....220. 1. b  
19....167. 3  
20....24. b, 71. a  
(2), 220. 2. c  
14: 3....53. 1. a, 91.  
b, c, 119. 1  
15: 5....104. i  
16: 4....60. 4. a, 93.  
a, 95. c, 121. 1,  
126. 1, 127. 1,  
150. 5, 221. 6. b,  
282. a  
5....87, 95. a, 111.  
3. a, 150. 5  
8, 10....99. 3. b  
22....86. b (2 f.)  
27....256. b  
28....127. 1  
31....173. 2  
33....60. 3. b (2),  
120. 1  
34....14. a, 19. b  
36....91. b  
50....128  
52....92. d, 220. 2. a  
53....220. 1. b  
67....166. 3  
69....86. b (1 c.)  
17: 5....132. 2  
9....166. 2, 191. 4,  
216. 2. a
- 17: 15....\$65. b  
23....88 (f. pl.)  
18: 26....221. 5. b  
32....287. 1  
19: 2....196. d  
20: 9....140. 4  
16....271. 4. b  
21....65. b  
27....119. 3  
36....91. c  
37....53. 2. a  
21: 15....24. c, 177. 1  
15, 16....93. e  
18....121. 1  
19....219. 1. a  
21....180. a  
23, 26....87  
29....91. b, 106. a  
81....94. b, 196. c  
32....280. 3. b  
33....111. 2. c  
34....87  
22: 20....181. 2  
23: 5....111. 1  
16, 20....97. 1. a  
19....176. 3  
42....21. 1  
48....83. c (2), 150  
3 (p. 182)  
49....166. 2, 220.  
1. b  
24: 10....197. b  
11....140. 1  
12....172. 1  
26....128, 139. b  
25: 6....67. 2 (3) a,  
106. a, 126. 2  
13....219. 1. b  
16....57. 2 (3) a  
26: 2....140. 2  
9....19. 2. c, 221.  
6. a  
15....113. 1, 2  
18....112. 5. c  
21....234. a  
27: 3....90 (2 f. a.)  
8....156. 3  
9....24. c, 216. 1. a  
12....22. a  
15....13. a  
19....93. b  
23....54. 2  
26....156. 3  
30....96. b  
31....11. 1. a, 196. d  
28: 8....86. b (2 m.)  
9....230. 4  
13....19. 2. b, 161. 4  
14....71. a (2)  
15....61. 6. a, 104. b  
16....53. 2. a, 111.  
2. c, 165. 3  
17....168. a, 172. 2  
18....104. i, 184. b  
216. 1. d  
23....92. a  
24....139. 3  
24, 26....166. 3  
29: 3....102. 1. a  
15....166. 5  
18....95. a  
30: 16....254. 6. b  
25....112. 3  
31: 3....140. 5  
6....11. 1. a, 86. 4  
8....11. 1. a, 159  
15....93. c  
32: 16....88 (f. pl.)  
18....11. 1. b  
19....96. a, d

82: 20....\$89 (f. s. & m. pl.)  
 82....96. a  
 83: 12....166. 2  
 13....221. 5. b  
 30....53. 2. b, 223. 1. a bis  
 34: 12....249. 1. b  
 17....71. a (2)  
 31....71. a (2)  
 35: 6....105. d  
 8....216. 1. d  
 9....147. 2  
 11....220. 2. a  
 12....63. 1. a  
 26: 8....139. 2, 141. 1  
 5....220. 1. b  
 8....221. 6. c  
 11....161. 5  
 13....71. a (2)  
 28....71. a (1)  
 35....73. 2. a  
 37: 7....88 (2 f. pl.)  
 9....131. 3  
 10....131. 6  
 17....119. 1, 223. 1. a  
 38: 8....161. 4  
 23....96. b  
 39: 26....165. 3  
 27....249. 1. b  
 40: 4....65. b  
 16....220. 2. c  
 22....250. 2 (3)  
 43....19. 2. b  
 41: 7....141. 1  
 9, 11....160. 5  
 15....220. 2. c  
 22....274. 2. c  
 25....19. 2. a  
 42: 5....45. 1, 57. 2 (2) a, 111. 2. b  
 43: 13....197. b  
 18....113. 1  
 20....104. f  
 24....100. 2. a (2)  
 27....177. 3  
 45: 16....246. 3. a  
 46: 17....86. b  
 22....95. e  
 47: 7....102. 3. a  
 8....164. 3  
 11....11. 1. a, 199  
 15....246. 3. a  
 48: 10....39. 4. a  
 16....46  
 18....220. 1. b

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1: 8....\$119. 1  
 13....172. 3  
 17....250. 2 (2) a, 251. 4. a  
 2: 1....99. 3. a, 119. 1  
 3: 8....22. b  
 25....94. e  
 5: 9....203. 5. c  
 9....22. b  
 8: 1....245. 5. b  
 11....95. a  
 13....98. 1. a, 247, 249. 1. b  
 16....73. 2. a  
 22....88 (3 f. pl.)  
 9: 2....158. 1  
 19....119. 3, 125. 1  
 25....97. 2, 225. 2

10: 14....\$177. 3, 285. 2  
 17....51. 2  
 11: 6....11. 1. b  
 12....19. 2. a  
 14....131. 6  
 30....11. 1. b  
 31....249. 1. b  
 34....91. b  
 35....94. b  
 36....82. 5. a  
 40....123. 1  
 44....196. d  
 12: 13....199. a

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1: 2....\$255. 2  
 6....269  
 2: 14....104. g  
 16....221. 1. a  
 3: 2....24. b  
 4: 2....267. a  
 6....11. 1. a, 104. b  
 13....118. 4  
 18....43. b, 92. a, 122. 1, 148. 3  
 5: 2....119. 3  
 8....272. 2. b  
 11....269  
 6: 2....172. 3  
 4....269  
 9....174. 3  
 7: 4....196. a, 111. 3. a, 168. 3  
 6....22. a  
 12....150. 1  
 8: 2....60. 3. a, 275. 2. b  
 3....105. a  
 6....275. 2. b  
 12....88  
 9: 2....119. 1  
 4....208. 3. c  
 10....119. 3  
 10: 10....105. d  
 11....61. 6. a  
 12....158. 2  
 13....61. 6. a  
 14....11. 1. a, 156. 3  
 11: 3....94. a, 115, 132. 2  
 4....57. 2 (2) a, 111. 2. d  
 7....177. 3  
 7, 8....56. 4  
 12: 1....104. 1, 201. 2  
 4....274. 2. b  
 5....105. b  
 13: 3....92. b  
 14....19. 2, 221. 5. a, 275. 2. b  
 15....177. 3  
 14: 1....88 (3 f. pl.), 209. 1. a  
 3....256. c

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1: 2....\$230. 4  
 8....254. 9. b  
 17....24. b, 190. a  
 20....275. 4  
 2: 6....60. 3. b (1)  
 3: 8....263. 5. a  
 4: 11....91. d, 131. 1  
 18....271. 1

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1: 11....\$104. e, 275. 2. b  
 13....125. 2  
 2: 4....119. 3  
 8: 11....86. a, 140. 2  
 15....156. 4  
 4: 2....165. 2  
 3....86. b (2 pl.)  
 5: 11....92. b, 161. 3  
 15....139. 3  
 21, 25....24. b  
 6: 2....64. 2, 253. 2. b  
 10....243. 1  
 7: 1....199. c  
 8: 4....94. b, 231. 5. a  
 8....53. 2. a, 53. 3. a, 123  
 9: 1....125. 1  
 8....94. b

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ver. 4....\$158. 3  
 9....183. a  
 11....46. 2, 106. a  
 13....105. b  
 16....156. 4

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1: 5....\$114  
 2: 1....125. 2  
 10....61. 6. a  
 3: 8....254. 5  
 4: 11....22. b

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1: 7....\$92. c  
 9....275. 1. a  
 10....53. 3. a, 96. b  
 15....164. 2  
 16....89 (f. s. & m. pl.)  
 2: 3....274. 2. e  
 4....141. 2  
 6....275. 1. a  
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## INDEX III

### HEBREW WORDS ADDUCED OR REMARKED UPON.

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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הֶגֶשׁ הַזֶּק 23. 1	מִוְכָרֶת 212	עָבַר 85. 1. <i>a</i>
הֶגֶשׁ קָל 21. 1	מָלִים 70. <i>a</i>	עֲתִיד 85. 1. <i>a</i>
הָא הִירְדִיעָה 229. 1	מָלְכִים 28	פְּעֻלִים 70. <i>a</i>
הָא הִשְׁאַלָה 230. 1	מְלִיל 32	צִירִי 85. 1. <i>a</i>
הָאִמְנָתוֹ 7. 3	מְלָרַע 32	קָרִי 46
הַגּוֹמֵר 9. 1, 243. 2. <i>a</i> *	מְסוּרָה 10. 46	קָרִי וְלֹא כְּתִיב 46
וְרִי הַפִּיךְ 99. 1	מִפִּיק 26	רָפָה 27
זָכַר 196	מִקּוֹר 85. 1. <i>a</i>	שָׁאֵל הֵן מִכְתָּבִי 7. 3. <i>a</i>
חֲטָף 16. 3. <i>a</i>	מִקָּף 43	שָׁנָא, שָׁבָא 16. 1
חִירוּק 45. 4. <i>a</i>	מִשָּׁה כּוֹתֵב אֵלֵינוּ 7.	שְׁלּוּמִי אֵךְ חֲבֵנָה 7. 3. <i>a</i>
טַעַם 28	3. <i>a</i>	שְׁמוֹת 70. <i>a</i>
טִרְחָא 29. <i>b</i>	מָהֵג 44	שְׁמוֹת הַמְסָפֵר 223. 1
כְּבָדִים 76. 2	נְגִינוֹת 28. <i>b</i>	שְׁמֵלֵאכְחֵר בִּינָה 7. 3. <i>a</i>
כְּפֻיִּים 71. <i>c</i>	נָח 16. 2	תְּנִיעוֹת 12

Names of the letters § 2, their signification § 5. *b*  
Names of the vowels § 12, their signification § 12. *b*  
Names of the accents § 29, their signification § 29. *b*  
Names of the verbal species § 76. 1, 2.  
Designations of imperfect verbs § 76. 8.

## POSTSCRIPT

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THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.



# GENERAL VIEW OF THE VERB.

## PRETERITE.

	Perfect.	5 Gutt.	5 Gutt.	5 Gutt.	5	5	5	5	5
Kal.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
2 s. m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Niphal.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
2 s. m.	נִקְטַלְתָּ	נִקְטַלְתָּ	נִקְטַלְתָּ	נִקְטַלְתָּ	נִקְטַלְתָּ	נִקְטַלְתָּ	נִקְטַלְתָּ	נִקְטַלְתָּ	נִקְטַלְתָּ
Piel.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 s. m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Pual.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 s. m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Hiphil.	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל
2 s. m.	הִקְטִילְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּ
Hophal.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
2 s. m.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
Hithpael.	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל
2 s. m.	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ

## INFINITIVE.

Kal.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Const.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Niphal.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
Const.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
Piel.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Const.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Pual.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Const.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Hiphil.	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל
Const.	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל
Hophal.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
Const.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
Hithpael.	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל

## FUTURE.

Kal.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
fem. pl.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
Niphal.	יִנְקַטַּל	יִנְקַטַּל	יִנְקַטַּל	יִנְקַטַּל	יִנְקַטַּל	יִנְקַטַּל	יִנְקַטַּל	יִנְקַטַּל	יִנְקַטַּל
fem. pl.	תִּנְקַטַּלְנָה	תִּנְקַטַּלְנָה	תִּנְקַטַּלְנָה	תִּנְקַטַּלְנָה	תִּנְקַטַּלְנָה	תִּנְקַטַּלְנָה	תִּנְקַטַּלְנָה	תִּנְקַטַּלְנָה	תִּנְקַטַּלְנָה
Piel.	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי
fem. pl.	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ
Pual.	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי
fem. pl.	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ
Hiphil.	יִקְטִילֵנִי	יִקְטִילֵנִי	יִקְטִילֵנִי	יִקְטִילֵנִי	יִקְטִילֵנִי	יִקְטִילֵנִי	יִקְטִילֵנִי	יִקְטִילֵנִי	יִקְטִילֵנִי
fem. pl.	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּקְטִילְנָה
Hophal.	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי	יִקְטַלְתִּי
fem. pl.	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ	תִּקְטַלְתֶּיךָ
Hithpael.	יִתְקַטַּלְנִי	יִתְקַטַּלְנִי	יִתְקַטַּלְנִי	יִתְקַטַּלְנִי	יִתְקַטַּלְנִי	יִתְקַטַּלְנִי	יִתְקַטַּלְנִי	יִתְקַטַּלְנִי	יִתְקַטַּלְנִי
fem. pl.	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה	תִּתְקַטַּלְנָה

## IMPERATIVE.

Kal.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Niphal.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
Piel.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Hiphil.	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל
Hithpael.	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל

## PARTICIPLES.

Kal.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
pass.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Niphal.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
Piel.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Pual.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Hiphil.	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל
Hophal.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
Hithpael.	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל

## DECLENSION OF NOUNS.

### CHANGES PRODUCED BY ADDING,

#### I. The feminine ending ה.

1. In a simple ultimate there is no change.
2. If the ultimate is mixed a Segholate form is adopted.

#### II. The feminine ה, the plural ים or ו, and the dual ים.

In a mixed ultimate,

1. Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets.
2. The final letter is doubled in nouns from contracted ע roots, in those in which consonants concurring at the end have coalesced, and in a few others.
3. Segholates resume their primary monosyllabic form before the feminine ending ה; in the plural and occasionally in the dual they receive pretonic Kamets, and the original vowel of the monosyllable falls away.

In a simple ultimate,

1. ה is rejected.
2. י becomes יה, יים, or ים.
3. י and י rarely occur, see § 209. 3.

In the penult,

Kamets and Tsere are rejected, except from nouns in ה.

Feminine nouns in ה, if derived from Segholates, insert pretonic Kamets in the plural and drop their original vowel; if not, they simply substitute the plural for the singular ending. In the dual ה becomes ה.

Feminine nouns in ה, substitute the plural for the singular ending, and either reject the preceding vowel or restore it to what it would have been if ה had not been appended.

### THE CONSTRUCT STATE.

1. The feminine ה, becomes ה; the dual ים, and the plural ים become ים.
2. In a mixed ultimate, Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.
3. In a simple ultimate ה becomes ה.
4. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants a short vowel is inserted between them.

### NOUNS WITH SUFFIXES.

- I. Before the grave suffixes (viz. : קם, קן, קם, קם), Nouns of both genders and of all numbers take the form of the construct.
- II. Before the light suffixes,
  1. Singular or plural nouns with a feminine ending adopt the construct form, only changing ה to ה.
  2. Singular or plural nouns not having a feminine ending adopt the same form as before the absolute plural termination.
  3. Dual nouns retain the form which they have before the absolute dual termination.
- III. Before all suffixes, grave or light,
  1. Segholate nouns in the singular revert to their monosyllabic form, as before the feminine ending ה.
  2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.
  3. Final ה is dropped.

## PERSONAL PRONOUNS.

	Separate Form.	Suffix.	With Union Vowels of Verbs.	With Sing. Nouns.	With Dual & Plural Nouns.
1 sing.	אֲנִי, אַתָּה	אֲנִי	אֲנִי, אַתָּה	אֲנִי	אֲנִי
plur.	אֲנִי, אַתָּה, אַתָּה	אֲנִי	אֲנִי, אַתָּה, אַתָּה	אֲנִי	אֲנִי
2 masc.	אַתָּה	אַתָּה	אַתָּה	אַתָּה	אַתָּה
plur.	אַתָּה	אַתָּה	אַתָּה	אַתָּה	אַתָּה
2 fem.	אַתָּה	אַתָּה	אַתָּה	אַתָּה	אַתָּה
plur.	אַתָּה	אַתָּה	אַתָּה	אַתָּה	אַתָּה
3 masc.	הוא	הוא	הוא	הוא	הוא
plur.	הוא	הוא	הוא	הוא	הוא
3 fem.	היא	היא	היא	היא	היא
plur.	היא	היא	היא	היא	היא

### INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE.

Primary form,	וְ	וְ	וְ	וְ
Before vowelless Consonants,	וְ	וְ	וְ	וְ
Before Gutturals with Compound Sh'va,	וְ	וְ	וְ	וְ
Before monosyllables and accented syllables,	וְ	וְ	וְ	וְ
With the contracted article,	וְ	וְ	וְ	וְ

\* Also before the labials ב, מ, and פ, but ו before vowelless Yodh.

### THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מִן.

Before strong consonants,	מִן	מִן	מִן	מִן
Before vowelless consonants and strong gutturals,	מִן	מִן	מִן	מִן
Before weak gutturals,	מִן	מִן	מִן	מִן
Before gutturals with Kamets,	מִן	מִן	מִן	מִן

\* But with a disjunctive accent commonly מִן.



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